



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

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DR. PEEBLES AT DOUGHTY HALL.

On Sunday evening last, Dr. J. M. Peebles delivered an address on the subject previously announced, "Of what practical use is Spiritualism?" in the above hall, to a crowded and appreciative audience. Previous to the commencement of the service, a large number of pictures illustrative of the different types of organisation and character that the lecturer had met with during his travels, were arranged along the front of the hall. The subjects of these pictures were obtained by the photographic process, in the different countries visited, and afterwards enlarged by Mrs. Peebles in a very efficient and accomplished style. They gave the hall quite a cheerful appearance, and added much to the interest of the lecture.

The service was conducted by Mr. Burns, who commenced by reading an extract from one of Dr. Peebles' books, "The conflict between Darwinianism and Spiritualism." After a hymn was sung and an invocation offered by Dr. Peebles, he commenced as follows:—

DR. PEEBLES' LECTURE.

The subject announced for this evening is "Of what practical use is Spiritualism?" and in the commencement I will use these words as a text: "Labour not for the meat that perisheth." This is eminently a utilitarian age. The inquiries afloat are not, What is good for the soul here and hereafter? nor, What is right? What is truth? but, What shall I do to get rich? so that I may vegetate in idleness, exercise a little brief authority, or have palatial houses, and lands, and lackeys, and in the end a magnificent monument that can only symbolise to the deep-thinking, illusion and vanity! Might not a coffin be an appropriate piece of furniture in the magnificent residence of every modern Croesus? Would it not be wiser to toll the bells for the worldly living, rather than for the silent dead? In all civilised lands where a nineteenth-century Christianity has been preached—"Lay not up for yourselves treasures on earth"—gold is the god most worshipped, and a cold grasping utility pushes aside the sweet spirit of self-sacrifice. The Christ of history is being constantly crucified. Plodding, inductive Thomases doubt; scientific Peters are brazen with denials, and the creed-making, materialistic Pharisee cries out after the Spiritualist—"He hath a devil and is mad!"

"Labour not for the meat that perisheth." All externals, whether fashion, fame, or worldly glory, pass away like the mists of the morning. All men are born, and all men die equally rich—a coffin, a shroud, a grave—that is all. And those who struggle to gather and hold too much of the earthly, lose an equal amount of the spiritual. The spiritual is the real. When Jesus said, "I have bread to eat that ye know not of," he referred to that spiritual bread that comes down by the law of influx out of heaven, that bread that gives life to the world.

As the earthly body requires physical food, so the spiritual man requires and must have spiritual sustenance. And, as seed-time and harvest come in the natural world, so do manifestations, inspirations, and revelations, come continually from the spirit-world. We become conscious of this when we put ourselves in right conditions. God has never left humanity without a witness; nor has a future existence ever been without angel ministrants, clothed with the power of demonstration. There have been many comings of the Christ-spirit. Spiritual waves move in cycles. Spiritualism, evidently in the world in pre-historic times, has certainly been the light of the world since the dawn of the historic period.

The records of India, Egypt, and China, are persistent witnesses to the fact.

Man is naturally a religious being, and even in the most barbarous countries, you will find these powers in exercise; and you might as well try to turn the course of the tide, or reverse the currents that keep all nature in order, as to prevent man from worshipping his soul's desire. You might burn all sacred books, destroy all your Old and New Testaments, and endeavour to blot out all other records, still men would write yet more sacred books, Bibles, and Testaments, and frame notions of their God the same as before; and this is because the tendency to do so is in man, not by education, not by observing others, but because he is naturally a religious being. I have seen it in the Veddahs of Ceylon, the Patagonians of South America, and the black men of Australia; they all have some idea of a spiritual state of existence and its relations to earth-life. You see this picture (pointing to one of the black men of Australia, with a white object through the nose), and perhaps you are wondering what this is in his nose; well, it is probably the finger-bone of a child. When one of their children die, they take a finger-bone, or some other bone from their body, and wear it either in their nose or their ear, in the same way that you would preserve the lock of hair of your departed children. These people live in bark huts, and in the crevices of rocks, and one hundred years ago knew nothing of marriage, and in that respect were in the position that some so-called progressives would have civilisation return to. Still these people look to another life or state, and they have a rather curious saying when one of their number dies, "He goes down black man, but up jumps a white man." Which means, he dies in his natural state, and rises in a spiritual state, more refined and somewhat changed in appearance.

When I left Australia I went to China—China, the flowery kingdom, as the Chinese call it; China, of 500 millions of subjects, 1,700 walled cities, and eighteen provinces. The Emperor of China is esteemed as a father. The reigning dynasty is descended from the Tartars, who, when they conquered the Chinese, made them shave their heads, all but a little patch, and it became a custom to do so, leaving only a *queue* hanging behind; and you can impose no greater indignity upon a Chinese than to compel him to go unshaved, or to remove his plaited hair that he wears. China is a wonderful country, and is mentioned by Isaiah as *Sinin*. Their schools are of a superior class to ours, especially those of the Mandarins. I was one day passing one of these schools, and I heard a very peculiar sound, so I said to my friend, "Can we go in?" "Oh yes." So we went in, and there were about sixty boys standing erect, reading aloud, and we found that they were learning to keep in memory the Confucian classics, and that by all doing so aloud at the same time it kept the mind more concentrated on the subject, independent of surroundings, and also developed their organs of firmness and continuity.

From time immemorial the Chinese have practised spirit-communication; and, to show how they regard it, let me tell you that one work alone, devoted to divination, extends to sixteen volumes. They have various kinds of mediumship. I will name some. There are many writing-mediums, and this is the way they obtain their communications:—They sit at a table, upon the surface of which sand is sprinkled. The medium takes in his hand a piece of stick of hawk-bill shape, and holds it over the table. Presently his hand and arm begin to shake and jerk spasmodically, and he commences to write. When the table has been covered with writing one reads it aloud,

gives the table a shake (which again smooths the sand), and the medium re-commences as before. Here is another form of mediumship, but it is only resorted to when the question under consideration will admit of "Yes" or "No" as an answer. One takes in his hand two pieces of bamboo stick, and goes before the portrait of him they would converse with. They put their question, and offer a sort of invocation, after which the arm containing the sticks is held out, and soon becomes spasmodically affected, and the sticks drop. If they fall with the round side up, that means "Yes"; if down, "No"; if one up and one down, "Please yourselves." By another form they foretell events with remarkable clearness.

They have many curious customs, one of which is what is called "feeding their dead." I met a scholarly Chinaman (a Confucian), and asked him what they meant by "feeding their dead," and he replied that it was simply an anniversary of the dead, on which day they took fruits and other things to the graves of their friends, and prayed that their blessing might be with them and help them in their course. The spirit coming into their sphere could partake of the magnetic emanations from the fruit and other edibles, and thus a link of more intimate communion was established. There is another remarkable thing—there are no lunatics or lunatic asylums in China. They do not fear death, for they have a conscious knowledge of a future life. They are far beyond us in spiritual development, and they regard Christians as a warlike people and "fighting devils." To them Spiritualism is of practical use, and they follow and obey cheerfully the instructions they receive.

Now I must give you a little of New Zealand Spiritualism, and tell you of the use it was in one particular case. An English army chaplain related the following:—It was arranged that a little boy of a widowed mother where I was a guest in the North Island of New Zealand, should meet me on the hill-side after school hours, to return with me after a day's sketching. The hour passed, and he did not come; the shadows lengthened, and the sun just setting, I returned to the residence of mine host, when the first inquiry was "Where is Willie?" I had not seen him, he had not returned to the parental roof from school; he had evidently lost his way, and was a lost child. The mother was frantic; the search commenced; the night seemed long and tedious. The search continued the next day and night with no tidings of the lost child. The household was wild with anguish, the mother almost insane. A sort of council being held, the grand-parent said there was but one hope left, and that was to consult the old Tohunga.

"But what is this Tohunga?" inquired the clergyman.

"He is possibly quite an impostor I fear, but he knows every foot of the bush; and then I am credibly informed he has found lost property, foretold storms, and divined the fate of ships at sea."

"Tell me something more," said the clergyman, "of this Tohunga."

"Well, he has something of what our Scotch people call 'second sight'; it runs in families, and is common among some of the Maori tribe. This Tohunga must be consulted by night, as it is during his quiet season that the 'ghosts,' as he says, are the most likely to come. He is a very eccentric native, and when in the ecstatic state his utterances are to the natives like those of the Delphic oracle."

They were now near the Tohunga's hut, built of flag, bulrush, and wattles. There were no windows, but peeping in through the crevices they saw the old man crouching over the expiring embers. Tapping at the door, they were met by the weird native, who, without waiting to hear their errand, exclaimed, "I know it all, I know it all." He then repaired to the corner of his hut, where, upon a rough couch of dry ferns, lay the lost Willie, calmly asleep. The Tohunga, placing Willie in the grandfather's arms, said on the very night that the lad was lost he was awakened from his sleep by the voice of "Atna," a spirit, calling him, which he did not heed. The second night "Atna" called louder, and continued to call, "giving me," said the Maori, "no rest." At length he called, demanding obedience. The Tohunga, obeying the vision, arose, and, guided by the spirit, was led to the spot, where he found the lost child weeping, and chilled with cold. Taking him in his arms, as would any 'good shepherd,' he bore him to his hut, feeding and caring for him. Willie spoke none of the Maori dialect, and the Tohunga but a few words of English, accordingly he had waited and cared for the white man's child till the friends should come for him.

Ask that mother what is the use of Spiritualism, and she will point to her stay and staff in life now, saying, "It found him—my son!"

I have another illustration of the good uses of Spiritualism. I would refer to the means brought to bear on President Lincoln's mind, resulting in the emancipation of four millions of slaves. I personally know the men and the mediums. S. P. Kase, Esq., of Philadelphia, is one of the American "railroad kings," having aided in the construction of five railways, and was at one time president of two of them. This gentleman, visiting Washington, D. C., in the autumn of 1863, during our civil war, was walking along Pennsylvania Avenue, when he happened to see the suspended sign of the medium, Mr. J. B. Conklin, and simultaneously, on seeing the sign, he heard a voice saying, "Go in and see Conklin: he is in the rooms occupied by you twelve years since." Mr. Kase stepped in and found Dr. Conklin in a half abnormal state, directing a letter, written under spirit-influence, to President Lincoln.

Mr. Conklin said, "You have come in just at the time needed. I want you to take this to the President."

"Well," replied Mr. Kase, "I have no objections, if you will accompany me."

They went to the presidential mansion, and Mr. Kase, having forgot his visiting-cards, sent up his name by the servant—"S. P. Kase," which the President understood as "S. P. Chase," for Salmon P. Chase was at this time a member of the presidential Cabinet. "Bring him up," said the President. Reaching the drawing-room, the mistake was easily explained, by the carelessness of the servant.

"Take your seat," said President Lincoln to Mr. Kase; "I know you well, and appreciate the service that your railways are doing in transferring our troops to the South."

After some conversation about the contending armies, and the condition of the country, Mr. Kase said, "I have a letter for you, Mr. Lincoln"—handing it to him. The President reading and re-reading it, turned to Mr. Kase, and said, "This is very singular—this letter purports to be from spirits—the fathers of our country; do you know anything about Spiritualism?"

"Oh, yes," said Mr. Kase, "they've called me a Spiritualist for quite a number of years, and I certainly owe my financial successes to the spirit-voice and spirit-guidance."

The spirit-intelligences, in the letter, requested some personal interviews with the President through their medium. This was arranged, and for four succeeding Sundays, Dr. Conklin was a guest at the presidential mansion. What the exact result of these seances was, is not known, only so far that the subject of emancipation was immediately broached in the cabinet-meetings. Soon after, the President and Mrs. Lincoln, Judge Wattles, Ex-governor Smith, and several other prominent political characters, held a seance at the house of Mr. Laurie, a well-known gentleman of Washington, and whose daughter, Mrs. Young, is the noted medium, in whose presence the piano has been lifted by spirit-power while she was playing.

During this seance, a young lady medium was entranced by one of the "Fathers of the Republic," and addressed President Lincoln in a most sturdy and eloquent manner, upon the conduct of the war, the true policy to be pursued, and the importance of immediately issuing a proclamation that every slave in the country should be freed. I here read the condensed substance of what the spirit said, as furnished me by Mr. Kase:—

"You, sir, as President of the Republic, are called to the position you occupy for a very important purpose. The world is not only groaning under the weight of mental and spiritual bondage, but four millions, made in God's image, are enduring physical slavery. Their yokes must be broken, the fetters must be severed, and the physically enslaved must be set free, before your nation can be restored to its proper station. Freedom was germinally planted in the forest-lands of the West in Washington's time, and is now about to bud and bear precious fruitage. This republic has heretofore led the van of nations in its line of free-thought, but the dark plague-spot of slavery stains its banner. This national evil must be removed."

"There is a spiritual congress supervising the affairs of this nation. This civil war will never cease; the shout of victory will never ring through the North, will never reverberate along the verdant valleys of the South; the olive-branch of peace will never wave over your fields, and lakes, and mountains, till you issue a proclamation of freedom—a proclamation that shall set for ever free the enslaved millions of your distracted country."

Spirits virtually repeated this at subsequent seances, and in less than three weeks from the reception of these spirit-messages from the spirit-congress, President Lincoln issued that great Proclamation of Emancipation.

And from that time, though there were twenty-six battles fought, every battle—with the exception, it may be, of unimportant skirmishes—resulted in a Northern victory. President Lincoln, though the pride of America, was no sectarian, no creed-bound pharisee, but a great broad humanitarian, living a free-thinker, and dying a Spiritualist. The spirit-world is the world of causes, and this spirit-congress, these spiritual influences—in a word, Spiritualism, abolished American slavery.

When Spiritualism demonstrates the fact of a future existence, reproduces the fruits of the apostolic times, finds our lost children, heals the sick, brushes away the mourner's tears, breaks asunder the fetters of the enslaved, and unites in golden bands of love and sympathy, all the tribes, races, and nations of the earth; need it be further asked, What is the use of Spiritualism?

It was never the purpose of God nor His angels to crystalise Spiritualism into a sect. It was to be rather like the leaven hid in the meal. It was to be a diffusing, liberalising, and enlightening principle.

Spiritualism, the pure and the genuine, must stand for ever, because it is of God, who is absolute spirit; because it is of Christ, who is in oneness with God; because its leaders and elucidators are the angels of God speaking through mediums; and because it is adapted to the spiritual wants of humanity.

The Christ principle—the Christianity of the ages—was in the world long before Jesus' time. Melchizedec and Zoroaster, Brahma and Gautama Buddha, were all "anointed," were all baptised of "Christ," as was Jesus of Nazareth, whom Peter denominated a "man approved of God." During the in-coming of the spiritual dispensation, now at our very doors, God is to be the leader; "Christ," the anointing and illuminating principle, is to be leader; angels that delight to do the will of the Father, are to be leaders; truth and holiness, love and purity—in brief, divine principles, and not men, are to be the leaders. No man, nor class of men, weighed down with the iniquities of mortality, must presume to lead. It is God that leadeth into green pastures and by the side

of the still waters. God is spirit, and the spiritual is the central sun around which Spiritualists must revolve, and towards which they must take their circling line of march.

Spiritualists stand in need of more enthusiasm, more spiritual culture, and more of that spirit of self-sacrifice that characterised those saintly souls of past ages. They need more religion; not theology, but more of that religion which is the kith and kin of aspiration, and love, and charity. Sweetly runs the old hymn—

"Religion is the chief concern of mortals here below."

Spiritualists who are so noted for bravery should not be frightened at the word "religion," or the term "Church," which latter word in the Greek is *ecclesia*, and signifies a gathered-together company, a band of sympathising believers in "Christ." A Church, in the apostolic sense, has nothing to do with a fixed creed; and it does not require a thousand, nor even less, to constitute a Church. But two, earnest, sincere, truth-loving souls—just two or three, who desire to be good and pure-minded, and to come into closer relations with the inspiring life-giving spirit of "Christ," constitute a Church. Hence, said Jesus, "Where two or three are gathered together, in my name"—the name of truth, purity, and goodly fellowship—"there am I in the midst of them."

Every spiritual seance, if convened for truthful and heavenly purposes—if convened in the name of the Christ of truth, the Christ of purity and angel ministry—I say, every spiritual seance convened in a thoughtful, religious spirit—convened in the name and in the love of truth and charity, is really a Church, and I would that such Churches were more permanent, and they will be when the tares of curiosity, ambition, and selfishness are burned, and a calm, aspirational, and religious spirit pervades them.

The spiritual gifts, and the Spiritualism generally of the New Testament, are in perfect accord with the spiritual manifestations of the present era. As Jesus was the central figure of the Gospels, so "Christ" was the central spirit-presence of the New Testament marvels, epistles, and revelations. None but the illiterate and thoughtless confound the terms "Jesus" and "Christ." The one was a man that ate, slept, hungered, wept, prayed, died; the other was, and is, Saviour—the saving Christ-principle that crowns the Divine kingdom of humanity. I believe in salvation through "Christ," just as I believe in buds, flowers, fruits, and golden harvests, through the sunshine. When Jesus said, "I am the door," he did not mean that he was such a door as carpenters construct. When he said, "I am the vine," he did not mean that he was literally a Palestinian grape-vine. This was the Oriental way of speaking. So, when he said, "I am the way, the truth, and the life," and again, "I am the resurrection and the life," it is to be understood that it was Christ, the Christ-spirit speaking through His divinely-inspired lips; and thus, spiritually interpreted, Christ is the way, the life, the resurrection, the light of the world.

Spiritual truths and spiritual gifts run like golden threads through Brahminism, Buddhism, and all the Oriental religions. Spiritualism is the saving clause in Christianity; and sectarian Churches will have to dispense with their creedal rubbish, and accept the demonstrated facts relative to the present ministry of spirits, or die—die a resurrectionless death. "Without a vision," said the old prophet, "the people perish."

Spiritualism gives the people the vision, and the incentives to obey the vision. It gives the world trances and transfigurations. It gives a waiting humanity spirit-materialisations, inspirations, and revelations. It lifts the curtain of death, and shows us those we love. It gives us a revised and more definite geography of the heavens, and the blessed assurance that we shall meet and recognise our loved ones upon the shining shores of immortality.

And, therefore, when Spiritualism shakes off its excrescences; when it releases itself from worthless incumbrances, impostures, and time-servers; when it becomes lifted up on to the resurrection plane of higher truths, and a love and a purity more divine, it will no longer be asked what are the "uses of Spiritualism?" for it will be universally acknowledged as the morning star, and the noon-day sun that knows no setting.

ORIENTAL CONTROLS.

By A. T. T. P.

In continuation of the article in the MEDIUM of Jan. 11, I shall give the result of another seance on the 18th of December last, "Napoleon the Great" controlling.

"With the returning memories of former military punctuality, I am here; you heard but now the clock striking. My influence over the instrument was felt by him before he came into your presence. His strength does not lie in strict punctuality, so I hastened him on hither so as to ensure punctuality, having promised you to be with you at four. I remember you at St. Helena, where my grave was situate side by side with Longwood, Stane's Valley. Your feelings then I shared; I could probe their depths, short as was the time you were there. Thoughts crossed and recrossed themselves, concerning myself, my ambitions, and my end." I may here state that I had visited, when a lad of sixteen or seventeen years of age, Napoleon's tomb, and I dare say my thoughts would be as described; but of that I have no recollection.

Resuming, he said, "In speaking to you at our last meeting, not providing in thought for another meeting, I had hastened on in that which was foremost in my memory; many events that were not named then, I will tell you briefly now. I had spoken

of Nelson—your Admiral at Trafalgar—principally, omitting the facts of being elected Consul for life, and also the important event of my coronation I had passed hastily over; meeting again in the field the soldiers of Austria and Prussia, at Marengo, Jena, and Austerlitz; those all were but mentioned in a cursory way to you." [Here is some mistake, no mention had been made.] "It may be interesting to imagine (if imagination be powerful enough), the trouble and terrific dangers I encountered in my forced passage of the Alps, by the great St. Bernard Pass. During that celebrated passage, not one piece of artillery was lost, in spite of difficulties seeming above nature's highest efforts—through passes where hitherto the footsteps of the Chamois hunter had alone trodden. We succeeded too well for our enemies, bursting on them like a thunderbolt. My policy, always pursued in war, was surprises resembling in their quickness the eagle's flight. I entered their capital a conqueror. Vienna saw my commanders and soldiers tread its squares and streets, and Austerlitz, that great battle, was the offspring of sheer despair on their parts.

"The Emperor Napoleon's policy, in England's opinion, was the policy of an ambitious tyrant, but it was an absolute safety to France—not to France only, but to assure the peace of the continent—to give England security without a struggle. To give her safety was to destroy a consolidated power, divided and subdivided into petty principalities, in which one should act as a counterpoise to the others. Their hopes, their wishes, being antagonistic, their very jealousies should help me in the policy of a divided Germany. Well had it been for England to-day had there been minds equal to the task of looking at the mighty effects which could be worked by a consolidated empire, by an united Germany. That power, which from the field of Jena ceased to be, now holds in its hands the destiny of the world. English lips, guided and governed by reason's claims, would not have uttered this that has now been told you. It will have to be told; but because no Englishman is bold enough to be outspoken in his thoughts of German influence, I am bold enough to do so; and although a foreigner, and although it is said by one who owes your country no great amount of love, still it is the solemn conviction of one allowed by all minds to be capable of judging. Prussia was divided, proclaimed, and recognised as part of France's empire by all countries of influence, except one, whose smallness made its refusal of no consequence. A war declared by your country was hanging over me; she was careless of my influences, jealous of my power, jealous of my victories over the Prussian army, and their allies, the Russians. Yet was my will firm enough to grasp these troubles.

"England is a desperate foe to contend against; a patient, ever-watchful enemy: I do give them that character, they deserve it. As for Russians, I despise them; a horde of rude barbarians, unacquainted with laws which the most illiterate of your countrymen recognise—the claims of human beings. It was the Russian that set in vogue the terrible calumny against my humanity, accusing me of destroying my wounded soldiers by thousands—the same at Alexandria. I swore I would be revenged on this empire; and the sun which had shone with such splendour—the bright star of my destiny paled in its lustre, and my army of victorious heroes individually perished miserably. Oh! Moscow! Moscow!

"It has been said that at the death of one of your sovereigns, the virgin Queen Elizabeth made use of these words: 'Should my heart after death be examined, the loss of Calais would be found engraved thereon, [there is a slight mistake here; it was her sister Mary]; and I thought the same,—that upon my heart, pressing like the heaviest of all weights, was Moscow.'

"I remember, after the most painstaking efforts, I had reached the city of the Czars, and when the flames burst out on every hand, whilst I was located in the palace, I saw in a passing reverie the disasters of the coming retreat. I remember when Ney, flinging himself at my feet, begged, nay prayed, me to leave the doomed city ere winter's snows should do the Russians' work of destruction. 'Fly! Sir! Fly! most beloved—Fly! The very place in which you are sitting is undermined. Be yourself again; lose the sense of abstraction and prepare for a return to sunny France;' and I went—at his own desire—leaving one of the best and boldest to guard my disastrous retreat. Ney stayed behind; and all along the route, on foot homewards, in the midst of my men, cheering them, blessing their efforts—and they were the efforts of despair—the Russians hovered round us like vultures round carrion, dying by hundreds of want, fatigue, cold, and misery. I remember the fixed look of despair that came over the faces of those around me when I insisted on waiting for the bold and chivalric Ney. 'He is dead,' they said to me; 'He is outnumbered, fifteen to one. You will lose your life by waiting for him.' 'If he is dead, there is no hope of happiness for me, nor of success. But he has himself come to tell the joyous news of his own safety and that of a miserable remnant of the army entrusted to him.' I felt Fate could have gone further in my punishment, and that all was not lost. My punishment:—to what do I refer? I refer to the abandonment of her that loved me and whom I loved. I am passing through the purifying fire of God's justice. Josephine has forgiven me beyond a doubt, or it would have been needless for me to look for God's mercy. I am happy, Sir; I am thankful I am still allowed a conscious individuality; regretting several incidents of my past earthly life, and hopeful in the labours of eternity. There are many incidents that are favourable even in the eyes of my Father, God. I would have raised my countrymen to ideas of true religion. They mocked me—called me Blasphemer; not only my own countrymen, but all the world said, He is dazzled by the

* This word is written phonetically.

light of his great victories; not content with reaching the goal of his ambition—supreme command of the empire—he means to consolidate his rule; uses a religion of his own as one of his props. Such were the sarcasms I received. They said I pointed to myself as a type of God on earth. They lied basely in so doing; may their God forgive them. I would have awakened their sleeping souls. And how would I have done so? By pointing to myself—teaching them this truth: The intense though hidden feelings that are inherent in all men. I stated truly and boldly that mine was an awakened soul; that life could see beyond its prison-house, the body."

I here asked, "Had you any spiritual guide?"

"I had one with whom I was able to converse. Men of mind may cavil at this and say it was never historically recorded. His name was given to me from the very moment he came from the spheres to attend on me. I named him to men as Fate. He has given me scenes of battles ere they have been fought. He pointed out, or seemingly so, my route across the Alps. I was acquainted with them ere I had seen them physically. During the whole series of my first earth's experiences of this, my attendant guide—he himself named himself my Attendant Fate—there was nothing gloomy in the tones of his voice—soft, though thrilling, and harmoniously perfect. In the greatest hours of danger I have heard his sweet voice. I heard and noted his sorrowing voice as I stood at the altar with Marie Louise, Francis the Second of Austria's daughter. I heard his voice too at the birth of my son. I heard his voice pleading the cause of my comrades in arms during the disastrous retreat through Russia's mountains and snow. I have not seen him since I came to the higher life.

"I did not believe in the Roman Catholic religion. At one part of my life I invited, nay, forcibly compelled, Pope Pius the Seventh to be present at my coronation. It was only on account of an added solemnity; not that I loved or respected him or his religion. Its acts are at once a mockery and degradation to the Almighty God. I can read your thoughts. There is not a doubt the religion taught by Buddha was the religion of a life of unselfishness and action. The services of your life ought to advance the good of mankind, and not only that, but also to provide so as to insure an increase of utility in all men's surroundings. Buddha's life was a life of comparative unselfishness; and what was the teaching of that great man in reference to the hereafter? It was permitted his soul to see into the Great Beyond, and to see that as a man sows his doctrines so should he reap hereafter. For the exercise of every loving deed of charity, minor offences against God's goodness should be forgotten, and that the worthier the paths the soul pursues in life the greater the reward hereafter.

"It has been said, by one who loves and guides you, that there are many many sons of men who, to use his own vigorous expressions, are neither sheep nor goats, they being nonentities; for these, to use his earthly words, there should be no awakening. Now, this was an error—he himself would tell you so: for the most wicked blood-thirsty tyrants—the learned and the unlearned—all that have ever been—will be awakened; but there are millions of souls that have gone before that are not yet awakened. For them eternity has not yet dawned, Consciousness not being in their power.

"Dear sir, were you to speak of these tenets, you would not only find yourself antagonistic to sectarians, but running counter to many of your so-called Spiritualists of to-day. In the hardest form of human punishment is temporary Nihilism.

"I have not yet spoken of my meeting with that man of iron will and unbending mind, of high-daring and great resolution; I refer to Arthur Wellesley, Duke of Wellington. I have not met him in the spirit-world. We are kept apart by our sympathies, not by any hatred. Have you ever felt as if trouble and anguish could no further go? I felt it that day when my noble and courageous guards died in thousands before the unbending squares of the English. I see again my Cuirassiers dashing against that fearful array. Had you seen my Cuirassiers within fifteen, nay, ten yards of these squares walking, riding slowly, and, when their horses were killed, walking before the squares, the bullets glancing off their highly-tempered Milan cuirasses! Would that I had had your men and my officers, I would have been emperor of the world. I remember as my friends rode round me, dragging me in a half-distracted state from that fatal field.

"Back again to Paris; entering it, how? I would willingly have abdicated in favour of my child, but that was laughed and scorned at. Then came hopes of escape, for I feared the justice of the English statesmen, England's ministers. I would rather have been sentenced by any of the Duke's officers, he himself not being in the group.

"Three American captains of merchantmen"—I could not catch their names, though he mentioned them—"offered me the means of escape to their great Republic; but I knew the energy and vigilance of the naval officers in the English service, and I feared to be taken as a fugitive by the English cruisers, and I trusted to the honour and mercy of England; and as I grasped Captain Maitland by the hand, and as he received me on board the 'Bellerophon,' I had hopes that the honour of England would, at all events, have granted me again a residence in Elba, with an increased guard, and the same pension of two million livres. These were my dreams of England's honour. How were they verified? How many could answer that they treated me with the justice I merited. They refused me the very title which had been recognised. They called me 'General,' never giving me my legal title."

Here the medium got very excited on the subject of Napoleon's

treatment. I suggested that he had better change the subject. I said, with my present views I did not agree with the treatment he received. I should have acted differently. I should have let him at liberty on his parole, never to enter France again.

With energy he said, "Aye, I would have kept it; ambition was then dead within me." I spoke about the present position of France. "France is lifting her head slowly, and in place of the thought of the millions of ransom they have been replaced by a never-dying aversion. France's heart beats hopefully—healthfully, as regards the crisis through which my country has but lately passed. It has passed without dishonour to the high-bred Conservative minds there—without humble concession on the part of France's military chief to the power of the Extreme Left. They are a noisy crew; like barking dogs, their bark worse than their bite. The real power to govern France is neither to be the adherents of my namesake nor those of the House of Orleans, but it is the moderate Conservative party, known in the House of Assembly as the Middle Left. They constitute the real governing party in France."

Much more passed that I think it more prudent to omit, especially in the present aspect of affairs, but which I have recorded and read to one or two friends, in order that, should events turn out, there will be the written records of events which I was told will happen, not only when the medium was under the control of the "Great Napoleon," but also of "Marshal Ney" and of a person of whom I never heard before he controlled the medium. He called himself "Webb"; that he was in the Indian Civil Service; was private secretary to Lord Mornington when he was Governor-General of India; that he was disgraced on account of the views he took in reference to the second attack on Tipoo Sultan, and died shortly after of broken heart at Nagpoor as Resident at the Rajah of Bezar's court. From these and one or two others I heard what would astonish some of our big political guns, especially the two rivals, Disraeli and Gladstone.

The seances I am having are becoming daily more interesting. A day or two ago, whilst I was sitting with the medium, he commenced gesticulating in a most excited manner, talking very quickly what I made out to be Italian. He seized a pencil and a quire of scribbling paper, and drew a very good head. I could not make out who it could be until a subsequent control said it was Benvenuto Cellini, who was ordered by higher powers to give me likenesses of all the different persons who had controlled in my seances. He also gave me an order that I was to get an H.B. and a B.B. drawing pencil, and a box of water-colour paints, and suitable drawing paper, and that probably in a short time I should be ordered to get oil colours. All this is very curious. I need not say I shall obey orders.

I may also state that the medium brought me a likeness of a celebrated man who died in 1857, who has still living a more celebrated brother, and which likeness I believe to be correct, although I have never seen the original. I only wish I could ask some of my friends to be present, but I am under orders, and I try to obey. I wished to ask one of the most active as well as most active-minded men connected with Spiritualism. The then control requested me not to do it until he had consulted my guide. It is said a musk-rat will scent the contents of a case of wine. My experiences tell me that every stranger who comes into my room makes his influence felt; and as such influence disturbs mine, I am for the present debarred the pleasure of satisfying my friends that I am neither deceived nor deceiving. As my initials are tolerably well known, I have to submit to the good-natured gibes and jeers of friends, mixed, no doubt, with a certain degree of pity that I am losing my senses.

Before I conclude I wish to thank Mr. Aston for his corroboration. The wrong spelling the name Boughton only shows that there was no reading my mind in the matter. Had there been I should not have made the mistake.

DR. MONCK, THE BOY PREACHER OF NORTHAMPTON.

To the Editor.—Sir,—Some years back, when that celebrated preacher the Rev. C. H. Spurgeon occupied the Surrey Music Hall during the building of the present Metropolitan Tabernacle, the writer was present one Sunday morning, when, owing to the great popularity of the above eminent man, the hall was crowded to overflowing, hundreds being compelled to remain outside. The rev. gentleman, on being apprised of the condition of affairs, turned his head in the direction of the seats occupied by some of his youthful students, requesting the youngest by name to go forth to those assembled outside the building, and speak, to the best of his ability, in the hearing of the people the truths he had professed to receive. In accordance with this request, the youth named by Mr. Spurgeon went forth and collected together the crowd outside, upon which the hall doors were shut to prevent confusion or disturbance to either congregation within or without, by the sounds from each becoming blended. It subsequently transpired that this was the maiden attempt of the youth in question to preach in public. Having, therefore, conducted the usual preliminaries of a regular service by singing, and prayer, and the reading of the Scriptures, he very appropriately selected for his text those solemn words, from the parable of the wise and foolish virgins, "And the door was shut"—the peculiar circumstances of the morning having intuitively suggested those words for his discourse, which with much fervency and mellowness, remarkable in one so young in the use of ministerial gifts, he delivered with telling effect.

Some few weeks later, the writer was deputed to negotiate with Mr. Spurgeon for a student, to supply the pulpit of the Baptist church at Earls Barton, Northamptonshire, when, singular to

relate, the same youthful preacher was sent down in response to the invitation. Naturally enough, the favourite student of so eminent a tutor as Mr. Spurgeon shared somewhat in his popularity, and an overflowing audience assembled to welcome the "Boy Preacher" from London, who, though of small experience, made good deficiencies in that respect, by aptitude as a preacher and kindness of heart, which soon won for him the love and esteem of the people, and which he maintained undiminished during the whole of his ministry there.

Before concluding this part of the narration, I would like to mention a startling and sorrowful event that solemnised his first Sunday morning service in the above-named chapel. Having fervently implored the Divine blessing on the day's proceedings, and having given out a hymn, he then read for the first lesson that poetic narrative in the Book of Judges, chap. 5, called the "Song of Deborah and Barak," and at the verse where these words occur, "Where he bowed, there he fell down dead," singularly solemn to relate, as these words issued from the lips of the youthful reader, in the instant of their utterance a middle-aged man, occupying a seat immediately in front of the writer, bowed his head forward against the pew and was a lifeless corpse. The consternation following may be readily conceived; the painful circumstances not a little adding to the serious earnestness of the "Boy Preacher."

However, Mr. Editor, years have rolled on, and the onward march of progressive thought has gathered up this young man in its train, and pressed him into its service as an expounder of those great and glorious truths of Modern Spiritualism; and the writer esteems it one of the happiest days of his life which was spent at the Ladbroke Hall, Notting Hill, on Sunday evening, January 13, 1878, when such a magnificent demonstration, and crowded and enthusiastic gathering was held to inaugurate public religious services in connection with Spiritualism, under the ministry of none other than the above alluded-to "Boy Preacher," that shook Northamptonshire with his eloquence in the past, and will yet move (even as he has recently startled with his powers of mediumship) London, aye, England too, and other lands afar, now as then known as (and when known, honoured and loved), and bearing the name of Francis Ward Monck.—Yours, &c.,

GEORGE ARNSBY.

SCOTTISH NOTES.

Much has been written in one age that has taken the succeeding, or many succeeding ones, to recognise the merits of. The thoughts of all great souls must be in advance of the multitude, even as the leader must be in advance of those he is guiding onwards. Rational people now-a-days, will acknowledge, that the personal followers of Jesus had not anything like a clear understanding of the real purport of His mission while here. One soul here and there through the dark ages that followed, saw beyond the miserable, selfish system that had been built up, and recognised the inner or spiritual meaning of his life-work. In our day, when the spiritual sun is once more shining in our midst, the icicles of error which have grown around, and hidden the clear light from our eyes, are melting away, and Jesus the real, living, and true is being gradually restored to mankind.

What has been true with respect to Jesus, has been true of all teachers before and since His day. To pass by hundreds of examples, take the case of the poet Wordsworth, who gave utterance to some of the deepest truths which have illumed the century, but the very fact that the deepest truths are the simplest and most common, prevented their recognition.

Look at the amount of ridicule with which each new issue from the press was received—the clear piercing intellect of a Jeffrey in the pages of the famous *Edinburgh Review* obtained no recognition creative power or spirituality of vision whatever. "This will never do." "This is getting worse and worse." "This is the greatest rubbish we have ever seen printed in a volume," are a few of the choice phrases with which were received the thoughts of one who had seen and felt Nature at first hand, thus proving clearly, as Robertson of Brighton has it, "That it is not by criticism, but by sympathy we must understand: what we need is more reverence, more love, more humanity, more depth."

Within the last two years there has appeared a volume which this age evidently will fail to recognise, but whose intrinsic worth will yet make its power felt. In the meantime, however, except from a very few, it has not received that attention which its claims merit. The circumstances of its production are of the most wonderful description in respect to the marvels which Modern Spiritualism has brought to light. From the lips of an unlettered man, evidently with only a pure heart and a simple manly life, have emanated some of the grandest and truest thoughts regarding the after existence which have yet been uttered; not in any irregular fashion, which required shaping and forming into literary style, but from week to week a pouring forth in consecutive order, a rational solution of problems which have jarred the minds of thoughtful souls—darkness becoming light, discord becoming harmony—filling up many voids regarding the life of Him whom all sects and nations, however widely apart, recognise as God's highest representative on earth.

A book like "Hafed," did it not appear associated with despised Modern Spiritualism, would ere this have found its way into the hearts and homes of thousands who are sighing for glimpses of the eternal kingdom, and whom this revelation, as far as our light goes, would alone satisfy. It becomes Spiritualists who have read the book, and have found abundant materials for all their moods;

who have felt that they were relying on the words, the matured judgment, of one who knew the mind of Jesus; who have felt that there is something here to learn—teachings of high tone, thought and feeling; not to rest satisfied with perusing the book themselves, but to seek to place it in the hands of others.

The writer was gratified the other day, on visiting a town in the South of Scotland whose spirited inhabitants have adopted the Public Libraries Act, to find among the volumes in the catalogue, Mr. Alfred Russel Wallace's "Miracles and Modern Spiritualism." Those who read Mr. Wallace (and no one will deny the influence which this work has wielded and will yet wield) would cry for more, and we think "Hafed" would give a fuller satisfaction to the cravings of those who have felt the influence of this marvellous light which is in the world, and which the world knows not of, than anything yet published. The deep religious tone of its authors, the clear definition of all points entered into, the subtle, and pure and delicate and refined succession of human feelings, of which the mind is scarcely conscious except at the moment when the speaker is before us, and we are listening with stilled breath to the mysterious march of our inner life. Let us welcome warmly the gift that has been put into our hands, and seek to use it to the full. Perhaps some of the wealthy friends of the Cause will take the hint thrown out, and get copies sent to those public libraries who would receive them.

The "Hafed Circle" have continued their labours since the publication of the volume, gathering materials for a further issue which must one day be called for when the merits of the one already printed are better known. Within the past few weeks, in accordance with the recommendation of "Hafed," a few friends have met for praise, prayer, and instruction, after the manner of "The Order of Spiritual Teachers."

The instructions for the conduct of the meetings have been given by direct writings, the basis of agreement being as follows: "We who are met together do bind ourselves in everlasting brotherhood, to assist our brothers who have left this world below, and who we believe have communion with us still. So that we may help them in this work of man's redemption; that we may learn to love all men as our brethren; looking towards the Divine Spirit for help in everything we do, and recognising Jesus as our Prince and Brother."

The meetings as yet have only been attended by a few, but with such guides and councillors there is no doubt of progress. Out of small movements have come forth thoughts which have revolutionised the world. From a small lake by the sea of Galilee came forth those workers who are now reverently listened to in Christendom, and whose work this gathering but seeks to take up and forward. The aspirations of the poet for sweeter manners, nobler modes of life, and purer laws, to take the place of the want, and care, and sin abounding, are sought to be something more than aspirations among us. We are full of hope that the work entered upon will soon send its gleams abroad, brightening all in its way.

In a week or two we shall have Mr. Morse with us again, when the most will be made of his visit. On this occasion we have arranged for two Sunday meetings, and the Kirkcaldy friends have engaged the largest hall in that place for a week-night meeting, where will publicly be sown the seed. Any friends who are abundantly supplied with the literature of the Movement, and can spare it, should make a point of sending some for distribution in this new field.

J. R.

Glasgow, Jan. 21.

A CASE OF SPIRIT-IDENTITY AT BURNLEY.

To the Editor.—Dear Sir,—Evidence of a spiritual world and of communication by mortals with spirits, has just been furnished in Burnley, of so striking and conclusive a character, that it would be a pity not to make it known, not only to believers in Spiritualism, but also to non-believers. We refer to phenomena which occurred at a seance held at the house of Mr. W. Brown, Standish Street, Burnley, on the night of 23rd December last, in the presence of a few faithful and earnest inquirers after truth. Amongst the sitters, we must mention, in order to explain intelligently the phenomena as they occurred, were myself and my wife.

Before going to the house to attend the seance, we received at home a copy of the *Republican Standard*, published in New Bedford, Massachusetts, U.S., which had been sent to a stranger in Burnley. In this paper we saw a paragraph, under the head of "Fall River," stating, "Mr. Thomas Burrell, who was thrown from his carriage and injured, by colliding with another team at the junction of Second and Bedford Streets, Saturday, died about 7 o'clock Sunday evening." This paper was dated November 29, 1877. We feared that the person referred to was my brother, who left here for America, in July, 1876, but had no proof that such was the fact. It may be here mentioned, that my brother was a thorough Spiritualist, and, before leaving Burnley, sat with us regularly at Mr. Brown's house in Burnley, and on several occasions sat with Mr. Foster, at Preston. The sight of the paragraph referred to naturally caused both myself and my wife considerable trouble of mind, but we decided, before leaving home, to go to the seance on the night stated above (December 23), that we should not mention the circumstance to Mr. Brown, and we are perfectly satisfied that he had no knowledge whatever of it. Whilst we were sitting, however, Mr. Brown was controlled, and the spirit who controlled him, said—causing the medium to hold out his hands to my wife, and shake hands warmly—"Caroline, I've passed away. Tell Dickey not to fret for me, for I am better off than he is." I, myself, being under influence at the time, my wife replied to the spirit: "Will you come again to see us?" and he answered, "Yes," and then left control. Since that night we have had sittings regularly, and my brother has fulfilled his promise, and visited us frequently. Although we had these intimations of my

brother's death, still we had no other proof, only the newspaper mentioned, and we waited with considerable anxiety and interest for a letter from my brother's family, feeling sure that if he had been killed they would communicate the fact to us as early as possible. We did not wait in vain, for on the 31st December we received the looked-for letter from America. The following paragraph which appeared in last Saturday's *Burnley Advertiser*, states fully the contents of that letter:—

"A BURNLEY MAN KILLED IN AMERICA.—The *Republican Standard*, published in New Bedford, Massachusetts, U.S., of November 29, 1877, contains the following under the head of 'Fall River':—'Mr. Thomas Burrell, who was thrown from his carriage and injured by colliding with another team at the junction of Second and Bedford Streets, Saturday, died about seven o'clock Sunday evening.' Mr. Thomas Burrell was the brother to Mr. Richard Burrell, a bill-poster of this town, and left Burnley in July, 1876, to make his third journey to America to return to his family, whom he had left there some months before on a visit to England. He was formerly a resident in Burnley, and followed the occupation of a tacker. In Fall River, at the time of his death, he had got a prosperous business with a Mr. Smith, carrying on business as 'Burrell and Smith,' inventors and sole manufacturers of Neutralin Sizing Fluid—Office and Works, Fall River, Mass. A letter received from a daughter of the deceased (Miss Sophia Burrell), dated December 16th, 1877, 4, Dyer Street, Bowenville, Fall River, gives the following account of the accident:—'He (deceased) met with an accident on the 26th November, about a quarter past two. He reached the Second Street, crossing at the same time that the buggy of the Weed Sewing Machine Company, containing two men, was turning from Second Street into Bedford Street. The high fence around the Custom House Lot made it impossible for the occupants of either team to see the other, until they were too close on one another to avoid a collision. Father was thrown forward on the hills of his waggon and carried until he reached the opposite side of the street, when he fell to the ground, striking his head against a curbstone. He was taken up with a severe bruise on his right temple, and carried into the La Grange House, where he remained insensible for about ten minutes. He then rallied for a short time, but again became insensible. They brought him home. He was sensible about twelve hours. He died at a quarter past two the next day. He started in business in April last, and was getting quite stout.' We may add that the deceased had just recently commenced farming, in addition to carrying on the business mentioned above."

Hoping you will publish these facts in the *MEDIUM AND DAYBREAK*, I remain yours truly,
RICHARD BURRELL.

41, Parker Lane, Burnley, January 10, 1878.

OBITUARY.

Dear Mr. Burns,—Doubtless you will be aware of the death of our mother, Mrs. Batie, which took place on Nov. 22, 1877. After a lingering illness she passed into spirit-life, and during the last few days of her illness, before death took place,—did I say death? no, not death, but a new birth,—some of our family, who are good normal clairvoyants, saw the spirits of our departed friends around her, ready to welcome her home; and in the midst of them all was one bright and glorious to behold. He purported to be a physician whose duty it was to attend at the birth of each spirit when about to leave the flesh. After giving the time at which they thought the birth would take place and the spirit would be freed from the clay, they were seen to take it, weak and feeble, into their arms, and we are glad to say that we know she is still in our midst, and ready to impress and watch over us, as she ever did. Little did we think then, that seven weeks from that time would our dear father be called upon to accompany our mother into spirit-life, that they might take up their abode in the spirit, as they had been wont to do, and live a life of peace and happiness. Our father was taken ill on Jan. 2, and passed away into spirit-life on the 22nd. During his illness our mother was seen to be watching over him, along with other relations; and on this occasion there were present two physicians at the departure of the spirit, who was ripe with age and has gone from earth to the garden of angels above. Then the day of interment came, and the corpse was laid in the ground, and at night we had a meeting, when about 46 were present to listen to the controls of Mrs. J. Batie, who spoke a short time and gave a few appropriate remarks suitable to the occasion. How grand it is to know that there is no death, but life beyond the cares of our material wants, and that we need no longer demand of the minister where the souls of our dear parents have gone: all he can say to us is "You must hope and believe that they have gone to heaven." But we say unto him with confidence, "We do not hope or believe merely, but are sure that they are with us, and love us with the same old love, and watch over us with the same old tender interest." Oh, how consoling it is in the dark hour of bereavement, to know that death is not a foe but a friend to man! Oh, how those beautiful thoughts cheer us on our way! What comfort it brings to all who dwell upon it in its purity!

Ouston, Jan. 21.

J. LONSDALE.

We cannot repress the feeling of sincere regret that we shall not have the privilege of again meeting Mr. and Mrs. Batie in the form. Their kindly hospitality we will not readily forget. The transitions noted above will cause a want to be felt at Ouston, but we take consolation from the thought that there is good seed of the same stock left, as is shown from the intelligently written and instructive letter printed above. We wish there were more of such observations recorded—it would say much for the truths of spiritual existence. Death under such circumstances is a holy sacrament, at which none can be present without being greatly blessed.

We wish the survivors such an honourable and useful career as the good couple who have so recently been gathered into the spirit-world. These survivors are Mr. and Mrs. Lonsdale (daughter and son-in-law) and Mr. and Mrs. Batie (son and daughter-in-law), the latter being the lady so well known in Lancashire and Yorkshire as Miss Longbottom.

Our steadfast friend and brother, Mr. James Cheshire, 94, Bailiff Street, Northampton, intimates that on the morning of January 21 Joseph Derby of that town passed from the form to the higher life. The deceased gentleman was greatly beloved and esteemed by all who knew

him. He was a man of high moral purpose, and, had his health and means permitted, there would not have been a more distinguished friend of humanity. He suffered much for several years, though relieved repeatedly by Dr. Monck and others. His whole soul was aglow with the love of progressive truth. He did what he could, and with every act came those words of enthusiastic hope and appreciation which seemed to carry an inspiration with them.

NEWCASTLE PSYCHOLOGICAL SOCIETY.

QUARTERLY MEETING, JAN. 10th, 1878.

Mr. John Mould, President, in the Chair.

The minutes of previous meeting having been read and duly confirmed, the chairman called on the secretary to read the

OFFICIAL REPORT FOR THE PAST QUARTER.

(Of which the following is an abridgement.)

Your committee is glad to report the continued interest manifested in this Society as shown by the fact that the number of subscribing Members has risen during the past quarter from 118 to 127.

The lectures have been regularly held, and have been 17 in number, of which 11 were trance and 6 normal addresses. These lectures have steadily maintained their position of that of one of the leading features of the Society, especially those on Sunday evenings. Amongst the most prominent have been Mr. Burns's visit, Mr. Barker's lecture, and Mr. Lambelle's last lecture before his removal to London, those by Mr. Morse's guides have especially been much appreciated. Mr. Thos. Brown has been engaged during the present month to enable members to obtain his services for private test seances, and Mr. Colville for next month.

The seances have proceeded steadily, and, thanks to Miss Fairlamb, have maintained their repute. An effort is being made by certain members to develop higher class phenomena by special sittings, which it is hoped may be successful.

Your executive regrets being obliged to publish in the *MEDIUM* a defence of Miss Wood, but under the circumstances, and the nature of the attack, they felt in honour bound to protest. The Concert and the "Happy Evening" passed off very pleasantly and were a success, especially the latter, as, thanks to those who gave tables, &c., the amount realised was sufficient to clear off the debt owing to the old "Medium Fund." An order has been given to ventilate the rooms thoroughly, but unfortunately it is not yet an accomplished fact, the matter resting at present with the landlord. During the quarter Mr. J. Bowman of Glasgow has kindly presented the Society with a photograph of a direct painting through the mediumship of Mr. D. Duguid; the same has been voluntarily framed by Mr. Pickup, and hung in your seance room. An effort is being made to start a children's lyceum on a Sunday after noon. Messrs. Walton, Compton, and others are appointed to superintend it, and it is hoped that you will cordially second their efforts to make it succeed.

An examination of your treasurer's account for the past quarter, ending December 31, 1877, shows the receipts and expenditure to be as follows:—

RECEIPTS.			EXPENDITURE.		
	£	s. d.		£	s. d.
Balance in hand...	4	16 3 $\frac{1}{2}$	Lecturers' fees and other expenses...	15	11 6
Collections...	14	19 0	Advertising...	0	17 6
Subscriptions...	4	14 0	Rents and Rates...	7	1 0
Seances...	0	17 0	Cleaning rooms...	1	14 3
Collection for Indian Famine Fund...	8	6 8	Postage on pamphlets to U.S.A....	0	6 1
Do. Spiritual Institution...	8	8 1 $\frac{1}{2}$	Stamps and Stationery...	0	10 10
Receipts at Concert...	3	17 3	Indian Famine Fund...	8	6 8
Do. "Happy Evening"...	6	19 11	Spiritual Institution...	8	8 1 $\frac{1}{2}$
			Expenses at concert...	1	15 2
			Do. "Happy Evening"...	1	18 6
			Balance paid to "Medium Fund"...	5	1 5
			Balance in hand...	1	7 2 $\frac{1}{2}$
	£52	18 3 $\frac{1}{2}$		£52	18 3 $\frac{1}{2}$

Outstanding accounts:—Joiner for alteration to library closet, say 10s.; Gasfitter for alteration to gas-pipes, say 12s.

Your committee is glad to have been enabled to secure the continued co-operation of your librarian, who reports that there has been a good steady demand for the loan of books, and with pleasure acknowledges the additions made to the library by the Swedenborg Society and Messrs. Martheze, Skipsey, Harrison, and others. There was a surplus stock of pamphlets on hand, and an exchange of literature has been effected with Messrs. Colby and Rich, of Boston, U.S.A. (it is hoped to the mutual benefit of both parties), and a slight addition, now on the way, will thus shortly be made to the library.

In conclusion they beg to cordially thank all, both embodied and disembodied, who have co-operated with them in this glorious work, and sincerely trust that the same unanimity may continue amongst you as have enabled so much to be accomplished in the past.

The adoption of the report having been moved and seconded by Messrs. Kay and Hare, it was, after being discussed by various members, carried unanimously.

Other business of a routine character having been transacted, and plans and suggestions for the future discussed, a vote of thanks to the chairman terminated the proceedings.

We learn that another addition to the family of weekly publications is to appear immediately, under the name of "*Society: a Journal of General Literature, for the Upper and Middle Classes.*"

LEICESTER.—Miss Annie Shepherd gives a pleasant account of a tea meeting held at the Society's room, Silver Street, at the close of the year. There was music, singing, dancing, and much social enjoyment. A sum of 6s. was devoted from the proceeds to Institution Week. Another correspondent speaks of the activity of private circles in the town.

ANOTHER FLOWER MEDIUM.

There has just appeared in Boston another medium who obtains the flower test, it is said, in a superior degree to Mrs. Thayer, and who obtains it in any place. His name is Mr. Choate. Respecting his mediumship a letter from Mr. John Wetherbee to Dr. Mack, contains the following particulars—"I was to have a test sitting with Mr. Choate at the *Banner Circle Room* yesterday afternoon, but he did not come, for, being in Salem, he missed the train. This morning, about 11, Mr. Epes Sargent sent and asked me to go over to his house, as Mr. Choate had arrived, and we would extemporise a seance. I did so. Mr. Choate had a black cambric canopy which, after the most thorough investigation, we hung up under the gaselier in the centre of the parlour, which made a contracted tent just about large enough for the medium to sit in. With Mr. Choate's permission, Mr. Sargent and myself took him into a side room, and when he had been divested of his clothing, and we had thoroughly examined it, he again dressed, under our inspection, and was led into the parlour, when he entered into the little enclosed canopy. Nothing went in there but the medium and his clothes; we know there were no flowers smuggled in, and none could be. The party, including Mrs. Sargent, her brother, and a friend of the family, besides those before named, seated themselves around the canopy, and tolerably near it. After a few minutes' singing, Mr. Choate, in the enclosure, was entranced and gave utterance to an invocation; and after a few minutes' silence said 'It is done!' He came out, and on the floor inside of this little tent we picked up six sprigs, two pinks, a rosebud, and four other small flowers. The display was not large, not so many as he gets sometimes, he says; but to all present it was very satisfactory, for it was so unmistakable. I have no more doubt of those flowers in this case being the production of spirits, and not by any trick of the medium, than that I am writing you this letter now."

EAST END SPIRITUAL INSTITUTION,

15, ST. PETER'S ROAD, MILE END, E.

On Sunday morning last, Dr. Peebles delivered an eloquent, instructive, and stirring oration on "Spiritualism," which he designated the grandest word in the English language. Although not quite full the rooms were occupied by a very attentive and appreciative audience, who were highly delighted with the spiritual feast given them by the Doctor, and passed an unanimous vote of thanks to him for his kind visit.

In the evening Mr. Wallis was controlled to give an address on the "Temperance Question" which was spoken of in terms of praise. One lady, a clairvoyant, saw all the scenes as they were pictured by the control, and her testimony was corroborated by another lady who also saw the controlling spirit, and behind him the band of guides who usually control. In answer to a question the speaker said he was not the spirit who usually controlled, but one who in earth-life advocated total abstinence, thus confirming the vision.

After the usual exercises of the evening the meeting was resolved into a committee to consider ways and means.

Mr. Wallis reported that he would have to quit the premises on Feb. 8th next, and after some discussion it was resolved that a subscription list should be opened to meet the deficiencies, copies of which should be sent to the *MEDIUM* and *Spiritualist* with a request to the editors to kindly print in their next issues. Also that a "Happy Evening" meeting be held on Thursday, Jan. 31st, at 7 p.m. Admission free, voluntary contributions. Friends who will kindly take part in the vocal exercises, or give recitations or readings will oblige by sending word to Mr. Wallis, who will be glad to receive aid in getting up a good programme.

On Sunday next, at 11 a.m., a seance will be held, Miss Young medium. These meetings are very interesting and instructive, descriptions of spirits and matters of a personal nature frequently being given.

At 7 p.m., a seance will be held, Miss Keesee medium, when a variety of controls may be expected. The friends of this lady will, no doubt, be very glad of an opportunity to renew their acquaintance with their spirit-friends.

The farewell tea and social meeting will be held on Sunday, Feb. 3; tea at 5 p.m., when the series of meetings held in the above rooms, under the management of Mr. Wallis, will terminate. Full particulars next week. Tea tickets 1s. each. E. W. WALLIS.

AN APPEAL.

To the Readers of the *MEDIUM*.—Friends,—For the last fifteen months Mr. Wallis has been endeavouring to carry on the work of Spiritualism, and the promulgation of its principles, at the East End Spiritual Institution, 15, St. Peter's Road, Mile End Road. In so doing, he has been compelled to incur expenses which are pressing upon him, and he is now in debt to a considerable amount, which sum he must be ready with by the 8th of Feb. next, when he will be compelled to discontinue the meetings he has heretofore held, because of the lack of material support.

We think there are many friends who would gladly help in this matter if asked, and made acquainted with the state of affairs. We, therefore, take this means and opportunity to inform them, and would respectfully solicit their aid. Mr. Wallis has generously given his time and service, and incurred this debt on behalf of the Cause; and we trust the liberal minded friends will answer this request on his behalf as promptly as possible. Subscriptions from 1s. upwards will be gladly received by Mr. Wallis, 15, St. Peter's Road, Mile End Road, and H. West, 381, Mare Street, Hackney, E., and announced in the *MEDIUM*. Signed on behalf of the Committee. HENRY WEST.

Mr. James Cain, of 142, Burdett Road, makes a similar appeal, asking that 40 weekly subscribers at 1s., or 80 at 6d. be forthcoming, to pay rent of the Institution and enable it to be kept on. Mr. Wallis would really be better in private apartments, following any occupation open to him and speaking as he had opportunity. If other people want an Institution at the East End, let them set it up. Such an affair does not seem to be essential to Mr. Wallis's welfare and usefulness.

GRAHAM'S TOWN, SOUTH AFRICA.—Mr. W. Austin writes for copies of *MEDIUM* and Tracts for distribution. He has hopes of forming circles, and he likes the town very well. We shall be glad to hear of any friends in South Africa or other foreign parts.

Questions and Answers.

In this department we desire to present from week to week those queries for information which may occur to our readers. In the following or other succeeding weeks we will give the replies, if any such are sent us. We invite answers from spirit-controls in any part of the country, and thus may various views on the same subject be presented.

QUESTIONS.

6. On the light generated by disembodied spirits,—I have observed green, blue, golden, and between amber and straw colours. Green is indicative of spheres nearest the earth, and blue a little further developed or more progressed up to the ninth sphere; and golden, and between amber and straw in the celestial spheres. Would any of your clairvoyants classify the colours for practical use? If we knew the proper signification of colours, spirits could not impose upon any clairvoyants, and the manifestations would be accelerated. My spirit-friends requested me to forward this question for further elucidation.

512, North Cross Street, Leadgate, Co. Durham,

T. HUDSPITH.

January 16, 1878.

7. POSTHUMOUS GROWTH.—In A. J. Davis's "Philosophy of Death," it is stated that after the separation of the spirit-body, a modicum of vital electricity remains in the corpse, thereby preventing instant decomposition; and in Dr. Hands's "Will Ability," in a note to ¶ 79, this statement is not only endorsed, but we are told that the "hair, beard, and nails, &c.," are caused "to grow many days, and even weeks, after a person is said to be dead, and especially is this the case when the corpse is placed in certain localities." The theory is feasible, but are there any facts to substantiate this singular phenomenon? STAMFORD.

8. TO VEGETARIANS.—Having for some time read Dr. Nichols' works and his excellent little pamphlet, "How to Live upon Sixpence a Day," I am led to ask a question, that is not answered in any work of the kind that I have perused.

Would it be advisable for a meat-eater to discontinue that class of food at once, or give it up gradually before becoming a vegetarian?

I know that hard drinkers have given up drink at once with great benefit to themselves, and to the delight of their friends. But can an analogy be drawn between meat-eating and alcoholic drinking? J. C.

LAST SUNDAY AT LADBROKE HALL.

On Sunday last, Jan. 20th, a very numerous and attentive audience crowded this hall in every part. Dr. Monck conducted the service in an able and interesting manner, and delivered an eloquent address on the "Reasonableness of the Spiritual Theory," this subject being one of several propounded by the audience. After Dr. Monck had finished his oration, Mr. Colville delivered an inspirational address on "The Practical Utility of Spiritualism," this subject being also proposed by the audience. Both speakers were greeted with bursts of applause. The proceedings of the evening occupied nearly two hours, and the attention of the large audience was well sustained throughout. Judging from last Sunday and the previous one, we may well look for great success for Dr. Monck in his undertakings. We hear the morning services were also well attended.

W. WALLACE, THE PIONEER MEDIUM, IN SCOTLAND.

After five years' absence from Scotland I found myself once again in that city of business, Glasgow, welcomed by old and new friends. I cannot report much progress, but a good feeling exists among the friends. I attended two Sunday evening meetings at the hall, the second was well-attended, and great harmony prevailed throughout. After fourteen days' sojourn I took leave of the friends and came on to the proudest city on earth, Edinburgh. Perhaps no city can boast of so fine a street as Princes Street; it is thought by many to be the finest street in the world. There can be no doubt but this city contains likewise more theological brimstone than exists in any orthodox city on the globe; but spiritual truth can never be choked out of "Auld Reekie" by the smell of sulphur. I find a few clear-headed, intellectual individuals firm in the Cause that cannot be put down by priestcraft. There is here a fine intellectual soil for the spiritual cause to grow in; it only wants time and patience. Edinburgh must ultimately become one of the most prominent centres of spiritual activity in the world, so let the friends take courage and be not dismayed at making such slow progress.

Since my arrival here I have met three English mediums, and another is expected here this week. I have also been introduced to a native medium in private life, who has a purely intellectual gift which astounds her friends and confounds the learned. For my own part, I must say that after twenty-four years' experience I look on at this lady's gift in wonder and admiration. I miss many old friends, either dead or gone away, but I find that young mediums are being developed in nearly all the families I have visited.

I should be pleased to receive engagements to visit friends in Durham, Yorkshire, and Lancashire.

38, Ross Street, Edinburgh, or

329, Kentish Town Road, London, N.W. }

W. WALLACE.

SOVERBY BRIDGE LYCEUM.—At the recent election of officers the following friends were put into office:—Mr. Joseph Sutcliffe, conductor; Miss H. J. Gaukroger, treasurer and musical director; Albert Sutcliffe, librarian; Mr. Lees and Mr. A. D. Wilson, teachers for the 1st class; Mr. Edward Broadbent, and Mr. T. Thorp, teachers for the 2nd class; Mr. John Gaukroger and Mr. J. Sutcliffe, teachers for the 3rd class; Mrs. Sutcliffe and Herbert Whitaker, teachers for the 4th class. We had a tea party at the Lyceum, when about seventy sat down to tea. After tea we had an entertainment consisting of songs, duets, recitations, dialogues, short speeches, &c., the whole passing off in a satisfactory manner.—HARWOOD ROBINSON, Secretary.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1878.

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TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 25, 1878.

A NEW MOVEMENT IN GLASGOW—"HAFED" IN LIBRARIES.

We call attention to the report in "Scottish Notes" of a new movement in Glasgow, in connection with the "Hafed Circle," on the basis somewhat of the Order of Spiritual Teachers. The same communication also suggests that some effort should be made to place works on Spiritualism in public libraries, and the "wealthy" are called on to do something in that work. If we wait for the rich we will wait for ever. We think the rich are a much-abused class. We have no fault to find with them—they have befriended us nobly, and so have the poor. Now, why have we the support of all classes in Spiritualism? Because we "put our shoulder to the wheel," and do something as a nucleus. Begin, then, every Spiritualist of you, and do something, however little, for the literature, and then you can ask the rich to help you, but it is impossible to ask people to help you to do nothing. "What have you been doing?" said an austere man—"Helping Jack," was the reply. "And what was Jack doing?"—"Nothing"—just what a great number of Spiritualists are doing, and they are astonished that so little help is given to the Movement. The difficulty is, that there is no "movement"—the motion is not perceptible, it is all stagnation; but once get the vehicle to budge ever so little, and then you will have cause to shout for assistance.

We are not making an example "to point a moral" of our good friends in Glasgow. We take pen in hand to say that the basis of the Order of Spiritual Teachers is, that every person connected therewith contributes a small sum weekly for the circulation of spiritual literature, and he has the fullest control over the books he subscribes for. A penny, twopence, or threepence a week is never missed, even by a child or poor person, and at the end of a year it places the contributor in possession of several volumes. If the contributor does not require the books, he can place them in a library, or lend them to friends. At any rate, he has done this much—he has, as a duty to himself and the Cause, supplied himself with the means of information whereby he can enlighten himself and pass on the torch of Truth to others.

The stumbling-block of Spiritualism has been, that the efforts at command have been all expended in rent and lecturing speculations. The Spiritualist has too much regarded himself as a kind of caterer for the mob, and manager for professionalists of various kinds. This has been a grave mistake, and has flooded the Movement with pretentious adventurers of all kinds, who have come to be regarded by the public as the figureheads of the whole affair, and many of them have brought the question into disgrace. Debt has been incurred, the active have been disheartened, and flourishing, noisy movements have come to naught.

All this kind of thing is wrong. The first work of the Spiritualist should be personal development; the second, spiritual organisation—the kindly blending of developed minds, and the union of the whole with the spirit-world; the third work of the Spiritualist is to combine on a temporal basis to take such steps as may be thought most fit to bring the truth before the people at large. In all cases of this kind personal local effort should be employed in preference to professionals, but if these are worthy they may be introduced with great advantage, as our Glasgow friends do Mr. Morse.

By the system now recommended the meetings could be for the most part held in private houses, and rent would be saved. The weekly contributions would go for educational purposes. There would be intelligence, inspiration, harmony, and co-operation in such a movement; and, having contributed to place so many copies of "Hafed" in public libraries, it would not be hard to find some of the "wealthy" who would double the amount.

Twenty, or even fifty, family Schools on the O.S.T. principle might be formed in Glasgow at once. If every sifter therein contributed a very small sum weekly to the book-fund, fifty copies of "Hafed" might be placed in libraries before "Beltane."

We heartily wish our Glasgow friends success in their new work. It does not matter very much who is our "prince and Brother" if we systematically resolve to do our duty individually. The course which we urge on all Spiritualists is the one described above, and which is illustrated in our O.S.T. column every week.

BOOKS ON SPIRITUALISM IN PUBLIC LIBRARIES.

We learn from a temperance periodical that in a Nottingham library there are upwards of 100 works on temperance. Mr. Simkiss of Wolverhampton placed some years ago a large number of works on Spiritualism in a Wolverhampton library. Some time ago a fund was commenced to place Mr. Wallace's "Miracles and Modern Spiritualism," "The Dialectical Report," and Mr. Tuttle's "Arcana of Spiritualism" into public libraries. A number of sets of these works have been thus disposed of, and a considerable sum of money remains in our hands. We engaged to supply the three 5s. books for 10s. 6d., for that purpose. Now we will act the part of the rich donor called for in "Scottish Notes" and supply these three works for 5s. 6d. to place into libraries, taking the other 5s. from the funds in hand. We have done this in several cases, and it has given satisfaction to all parties.

We ask our friends to look out for libraries who will accept sets of these works, and it will be an easy matter to contribute the 5s. 6d. necessary to complete the transaction.

DR. PEEBLES AGAIN AT DOUGHTY HALL.

The lectures of Dr. Peebles have awakened a deep interest amongst Spiritualists, to whom his teachings are chiefly addressed. The beautiful drawings by Mrs. Peebles, which illustrate the travels in many lands, add an interest which renders the discourses more instructive.

On Sunday evening, Dr. Peebles will take for his subject:—

"WHAT I SAW IN EGYPT AND PALESTINE, AT BETHLEHEM, JORDAN, AND THE DEAD SEA."

The Spiritualism of the Apostles, the spirit-materialisations of Mrs. Andrews, the Millers, the Eddys, Dr. Monck, and others." This lecture will be illustrated with drawings and paintings.

Miss Waite, the highly accomplished elocutionist, will take part in the service, and read a favourite spiritual poem.

Come early to secure a good seat, and invite intellectual friends to whom you desire to introduce the subject of Spiritualism. Admission free. A collection at the close to defray expenses. Doughty Hall, 14, Bedford Row, Holborn, Sunday evening, Jan. 27, at 7 o'clock.

MR. MORSE'S REMOVAL FROM LONDON TO DERBY.

The time now draws nigh when Mr. Morse will remove his home to Derby. It will be more convenient for his work, but it is the severing of many ties. Mrs. Morse feels it greatly, as all her friends are in London. We hope she will meet with congenial social influences around her midland home. Mr. Morse intends acting as agent for progressive literature, and otherwise rendering himself as useful as possible to the Cause.

CIRCLE FOR THE DEVELOPMENT OF SPIRITUAL GIFTS.

On Tuesday evening last the usual weekly meeting was held at the Spiritual Institution and was largely attended. It was decided to name the circle "No. 1 Progressive Seances for the Development of Clairvoyants and other Mediums." It was also resolved that every male member contribute 6d. per week, and that females be exempt from this rule; also that the circle should meet at 8.15, commence at 8.30, after which time no one will be permitted to enter the circle without directions from the controls. After a short reading from one of Mrs. Tappan's orations, reported in the MEDIUM, Mr. Towns was controlled by "Theodore Parker," and gave advice as to general management and a little practical advice to the members. Another gentleman was controlled and gave directions as to the places the sitters should occupy. A lady present saw and described several spirits, and Mr. Towns corroborated the statements. Several of the descriptions were recognised as friends of the sitters. A most agreeable evening was spent, as the conditions were of a very harmonious nature. Seventeen names were enrolled as members, and no more will be admitted for six weeks. Visitors must form an outer circle.

Mr. Lambelle and two strangers visited the circle. Good results are promised. The meeting separated at 9.45, the time fixed for closing.

THE ENLARGED CIRCULATION OF THE MEDIUM.

We continue to receive letters from friends indicating that the MEDIUM is receiving an increasing share of attention. It is best to get it from newsgagents, but where that is impracticable we can send it post-free if a few copies are taken.

The MEDIUM should not only enjoy an extended circulation, but it should be thoroughly read by those who take it in. The MEDIUM unites all Spiritualists weekly, and by a careful study of its contents that union so desirable may become more apparent and useful in promoting Spiritualism.

MRS. DEARBORN'S ILLNESS.

For several weeks this lady has been in a very painful condition of health. The crisis has been a considerable time in coming on. Even as far back as the supper of the O.S.T. and the New Year's meeting she was too unwell almost to attend. Under the influence of an irresistible impression, she left her bed and attended Dr. Monck's first Sunday evening meeting that she might help on the effort by a few kind words, and the purse of gold with which she presented him. The excitement severely taxed her, and since that time she has passed through a very critical state, from which she is happily recovering. She has had the attention of a large number of friends, and the prognosis and treatment have been instructive and beneficial. The only point that need be stated is that the illness has been a casting off of old conditions, and the development of the mind into a new and higher sphere of activity, the results of which we hope will prove a blessing to many that now suffer.

DR. MONCK'S SUNDAY EVENING SERVICES.

Ladbroke Hall, Ladbroke Grove Road, opposite Notting Hill Station, was again filled to overflowing on Sunday evening last. We trust similar success will attend the series on Sunday next, and on succeeding Sundays. There is a meeting for Spiritualists in the morning at 11 o'clock. We hear that about seventy persons attended it on Sunday last. The discourse on Sunday evening will be given by Dr. Monck. The service to commence at 7 o'clock. Book per rail for Notting Hill Station, not "Gate."

THE ENTERTAINMENTS OF MR. AND MISS DIETZ.

It is with sincere pleasure we learn that influential Spiritualists are taking this matter in hand. There could be no object more worthy of the patronage of the leaders of society, than that of pure entertainment. In it, intellectual, esthetic, and spiritual culture are combined, especially when the artists are highly moral and gifted, as in the instance under notice. It would be a most praiseworthy task for a few of the influential ladies connected with our Movement, to obtain a long list of subscribers for the guinea ticket for the Langham Hall series of readings. Greatness and position cannot better distinguish themselves than by doing good and aiding those who have a worthy object in view.

DR. PEEBLES IN THE PROVINCES.

Dr. Peebles lectures upon "Travels in the East," and "Spiritualism," at Wigan, on the 7th and 8th of February.

TRANSFERENCE OF CAPITAL.

A certain sum of money, which I have used for some time in my business department, is about to be called in, and to replace which I require immediately the same amount in one or more sums. Particulars may be obtained on application.

15, Southampton Row, London, W.C.

J. BURNS.

"FOR SPIRITUALISTS ONLY."

This Supplement cannot appear till next week. The delay is incurred because of the action of several friends; we hope to be in good time next week.

NEWCASTLE PSYCHOLOGICAL SOCIETY.—Mr. John Mould, president of the society, will, on Sunday next, read a "Dissertation," specially addressed to the members of the society, by Herr Christian Reimers.

MISS LOTTIE FOWLER has returned to Boston, where she will remain during the winter and spring. She is at present located at 10, Oxford Street.—*Banner of Light*, Jan. 12.

MR. T. M. BROWN, Howden-le-Wear, will be in Edinburgh at the end of the week to give private seances, &c., and all letters for him must be addressed, General Post Office, Edinburgh, to be left till called for.

LOWESTOFF.—We hear that Mr. Tink has resolved on forming a School of Spiritual Teachers. Mr. Dowsing of Framlingham attends frequently, and the instructions of his controls are highly appreciated.

MR. G. E. SMITH, 3, Clarence Road, Lower Clapton, Hackney, offers his room for the purpose of holding meetings or seances on Spiritualism. Apply to him at the address given above.

MISS BESSIE WILLIAMS has removed to 10, Valentia Road, Station Road, Brixton, about one minute's walk from the station. She is at home daily from 11 a.m. till 5 p.m. All letters requiring replies must contain stamped addressed envelope, or else they will not be attended to.

THE BOSTON HERALD, in a paragraph on the attraction of Spiritualists towards Freemasonry, states that Mr. Burns has taken the first degree. This is not correct: he has taken three degrees. We learn that Dr. Mack is an eminent Freemason having taken thirty-two degrees.

MR. COLVILLE'S DEPARTURE FROM LONDON.—Mr. W. J. Colville, the well-known inspirational lecturer, will leave London on Saturday, February 9. Any persons desiring his services in or near the metropolis are requested to apply to him immediately, as probably he will not again be in London for a considerable time. He will leave England as soon as his provincial engagements are completed.

THE "Conflict between Darwinism and Spiritualism" (by Dr. Peebles), that caused so much discussion in some of the American journals, treats of the "Origin of man," the "Line of demarcation between animals and men," the "Nature of the fetus," the "Time when immortality begins," "Are insects immortal?" "Are there animals in the spirit-world?" &c. The price of this valuable pamphlet is but one shilling.

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The Order of Spiritual Teachers.

MOTTO FOR THE ORDER.

"Touch not the cup! touch it not."

From all points of the compass there comes a command for Spiritualists to cleanse themselves from narcotics—alcohol and tobacco, and select pure and natural food. What matters it what facts you gather, or how much philosophy you talk, if you are wretched and degraded in your own spirit, and spread evil and suffering amongst those around you? Spiritualists! banish intemperance and all uncleanness from amongst you. Though you may not aspire to be "saints," yet you may live in accordance with the light so plentifully showered upon us, and that light gives no shadow of sanction to the use of alcohol and other narcotics. Besides the injury to the body and degradation to the spirit which these foul habits entail, they cause much wealth to flow into the coffers of those who trade on vice and immorality, and leave the cause of human enlightenment and redemption to die of inanition, and its servants to starve or beg to sustain their work. Spiritualists, which article do you patronise—the spiritous or the spirituous?

No. 1 SCHOOL, 15, SOUTHAMPTON ROW.

There was a large attendance at last meeting. On opening the School, the Chief Monitor called attention to the objects sought to be attained. They did not meet that they might become the passive subjects of psychological influences, nor was their School a place for intellectual display alone. Both of these points were good, and had to be sought for in combination. In doing so it was needful that they should sit under favourable conditions; that meant the proper placing of the sitters in the School, so as to secure psychical harmony of mind with mind, and temperament with temperament. But, to accomplish this, it was also needful that harmony should prevail within the mind and organism of each individual sitter. All minds should be at peace, and inclined to elevated thoughts, and the bodies of the sitters should be at rest, cleansed, and free from deleterious influences. By such arrangements the minds of the Teachers would reach up towards higher truths, and attendant spirits would impress, or the inner light of each soul would overflow, and add to the knowledge and power of the intellect and moral nature.

Conditions were found to be of a very unpleasant kind, and the mediumistic sitters suffered most cruelly. This feeling was traced to two visitors, one of whom had been partaking of a cordial into the composition of which alcohol entered; and the other, though an abstainer and medium, had been working in company with a drunken, degraded man, whose presence made him wretched, and introduced into his sphere many evil influences. The circle was reconstituted, some of the visitors sitting back, when the evil condition was partly overcome.

The Chief Monitor made some remarks upon the influence of alcohol on the body and its fluids, affording much useful information. He also addressed the alcohol-degraded spirits who might be present. It was warmly urged that no person should attend such a meeting with alcohol circulating in the blood. Some of the more sensitive suffered considerably, but the experiment afforded valuable instruction.

The Domestic Department.

BY AMY IVY BURNS.

Sometimes when advice is given, the feeling comes over the mind that it is all in vain, because of the impossibility of its being carried out; but what I am about to advise is so practicable that there can be no excuse for disregarding it.

The point at issue is a "domestic" and social one, and, I think, comes under this department in the MEDIUM, and that point is, total abstinence from alcoholic liquors. I most respectfully, and earnestly, and in the kindest manner possible, ask every reader to give up at once, and for ever, the use of alcoholics, and do all he or she can to promote habits of total abstinence in others.

I may say, that I have been a total abstainer all my life, and so has my husband; we have never had intoxicating liquor within our doors for the purpose of drinking it; and our children do not know the taste of it, and when they were "little mites," they held arguments with other children upon the matter, and yet they never, at that time, heard the subject discussed in our house, for the use of drink or tobacco is just as foreign to our home as the eating of opium or the "Happy Dispatch." So the children must have

received at their temperance ideas from example, which has long ago been regarded as much more efficacious than precept. The sum of money, which, I may say has been saved by our temperance habits is incalculable, and yet we have not "saved" a penny of it. It has all gone into Spiritualism; indeed, it would have been impossible for us to have carried on the Spiritual Institution if we had taken those drinks that so imperceptibly melt such a deal of money and do people so much harm. Besides, there is not so much danger of our children falling into drinking habits, and the numerous social evils that are associated therewith, and that is why I now wish to impress upon the minds of those who have their sons and daughters growing up around them, the vast responsibility that rests on parents in this respect.

But I also wish to speak to Spiritualists about the effects of drink upon mediums and sensitives. As a medium, I may say, there is nothing I abhor so much as the breath of a person who has been taking intoxicating drinks. It perverts all the magnetic sphere, turning the wholesome emanations of the system into poison, and laying the drinker open to evil spirits, besides degrading his own spirit in its operation through the body. It is utterly impossible for a person who drinks to attain to his highest attainable degree of spiritual development. The more spiritually developed a man or woman is, the more obnoxious does alcohol become.

I am led to take up this subject from several points. The first is this: that even those who abstain suffer from the habits and conditions of those that indulge, particularly if they are sensitive. Nothing so soon undermines the health of a medium or sensitive as to mix frequently with those who have partaken of stimulants. This we have often noticed in our intercourse with callers and persons who have come on business to our house. The effects on Mr. Burns has been much more disagreeable since he had his recent illness and became more sensitive.

I am sure there are thousands of wives sacrificed annually to the habits of their husbands. Women are more receptive and mediumistic than men, and the husband, being more positive, throws off his alcoholic magnetism on the wife, and thus relieves himself at her expense. The husband lives and thrives, while his sober and spiritually-minded wife dies at his hand. I do not say they do this knowing the effects, but it is done without thought; for, it has not crossed their minds to look at the matter in this light.

On the second point I would observe that there is nothing so prejudicial to mediums as alcoholic drink, and the same may be said of intellectual men, and the fortunate possessors of genius. If a medium or spiritual brain-worker takes to drinking, he is sure to descend in the scale in proportion to the indulgence.

The "demoralisation of mediums" is a frequent theme, and in most cases it arises from habits of intemperance brought about by the ill-judged hospitality of those that invite them to give seances. I have known more than one case of a medium being made intoxicated at the house of an investigator, and have his character proclaimed as that of a drunkard by the very man who caused him to err.

I write warmly on this subject because I have been obliged to come in contact with these facts very often, and I cannot see the way to make it better without pointing out, as far as I know, the error of these arrangements. I have sat in the circle with people that abstained and have not given the medium any intoxicating drinks, and we have had a most pleasant evening and wonderful results, and everyone has felt the good of being there. I have also sat with the same medium, but with those that have taken intoxicating drink and the result has been the opposite.

It is to be regretted that these drinks should find a place at any social gathering of Spiritualists, but if used at all, they should come as an indulgence after, and apart from, all communication with the spirit-world.

It is also a great pity that our glorious Cause should be so inadequately supported, while so much is spent in that which works in an opposite direction. I would be glad to see some movement take place on this question. I would be pleased to see my sisters in Spiritualism, who have the destinies of families under their control, come forward in a body and endeavour to make a combined influence on society, for the abolition of the drinking customs. The reason there is so much wickedness in the world is because of the grossness of mankind, and one cause of their grossness is the use of alcoholic drink. It makes a man or woman unspiritual and less acute to the perception of evil. By abstaining from drinks, the nerves become so susceptible that the presence of a drinker cannot be tolerated, and the partaking of the drink itself is out of the question. But whether we drink or not, we are all under the influence of the evil with which the drinking customs impregnate the very air we breathe. We wonder why we are so unwell and depressed in spirit; when we are surrounded on every side by millions of tipplers, any one of whom, if brought close to us, would be enough to lay us on a bed of sickness. Evil spirits prevail at seances and obsess mediums; and no wonder, if their mediums are filled with the alcoholic aura which attracts the lowest class of spirits.

Take courage, my weak-hearted friends, do not think that abstinence is a vulgar practice. On the contrary, the best and greatest of our country's inhabitants are abstainers, and would no more think of drinking than stooping to the degradation which it so frequently incurs. On the other hand, it is the drinkers who are amongst the "vulgar," and soon we shall hear that respectable families will be ashamed to have it known that they use these

drinks at all, and will be too much scandalised by the custom to permit them a place on their tables for their guests.

I have just received from Mr. S. C. Hall the following article from his pen which appeared in the *Midland Temperance Chronicle* for November, 1877. It bears out what I have just stated:—

GIVE WINE TO GUESTS?

Dear Sir,—I have had so many warnings against the use of alcohol, in any shape, that I claim little credit—no credit, indeed—for being what, thank God! I am—a total abstainer.

But it did, I confess, require some degree of moral courage—stern resolution, in fact—to do what I have but lately done: resolve that, if I do not myself drink wine, no guest of mine shall drink it in my house. It was my custom to place wine on my table: not to give it nor withhold it: to teach both by precept and example that I consider wine, under any and all circumstances, dangerous and pernicious: perilously influencing character, health, morals, life! It was but natural to feel that, in giving to "friends" what I knew was calculated to be hurtful to body, mind, and soul, I was guilty of a palpably wrong act; the poison I would not myself take I not-only let them take, but gave it to them to take; yet although I knew what the consequence must be, and the consequence might be, I deliberately committed an act of the wrong of which I could not for a moment doubt.

What excuse have I to offer to God and to man?

Simply this excuse: the custom that guides and in a degree rules those who live in "society" demands that certain acts shall be done: at one time it demanded it, now-a-days it only requires that things hurtful shall be taken into the system with the consent of or directly contrary to, the wish of the person subjected to the deleterious influence.

If a host insisted that one of his guests should eat a veal cutlet, having been first told that veal was a food he disliked and could not digest, what would be said of a man rude enough and cruel enough to press him to eat that which he was assured would be inimical to his health, and so unfit him for a duty he was bound to discharge? The host who did so would surely never again have that man under his roof.

So I took thought.

Surely, if I avoided giving to a friend the meat that I knew would make him ill, was I not bound to act on the same principle as regards the drink I gave him? Would it be less a breach of hospitality in the one case than in the other?

Nay, if I called to mind that on many occasions I had seen a guest leave my table with bleared eyes, tottering steps, stuttering speech, and could not hide from myself conviction that a headache in the morning would be one inevitable result—perhaps the smallest—unfitting him for the requisite or needful labour of the day, could I satisfy my own conscience while trying to persuade myself that the evil was the consequence, not of what he had eaten, but what he had drunk at my "festive board"—an evil that could not have "chanced" if I had been as resolute to refuse him liquid poison as I would have been to have kept from him a food that I knew was certain to make him bodily, and so mentally, ill.

So I took thought.

I am "flying in the face of God" if I do this thing. I fail in duty to Him, and I do the opposite of duty to my "neighbour" if I place in his way that which can do him no good, and may do him much mischief.

I am now taking a common-sense view of the subject: I know there is a much higher view to be taken of it, as well as a much lower. The higher is, that he is guilty of sin who tempts his brother to do that which he himself believes to be wrong. The lower is, that he thus wastes the money—even if he only wastes it—that might be employed in relieving want, in lessening misery, nay, in ministering to the rational enjoyments of his own home, and augmenting the happiness of all who are brought within the sphere of his influence.

So I took thought.

Clearly, I see and know my duty. It is this: if I abstain myself, and teach that wine, even in moderation, is an evil and, in excess, a curse, that no man is so good a man after he has taken much or little as he was before he had taken either, how dare I place before him that which he cannot take without more or less risk or injury to body, mind, and soul!

So I took thought.

Acquaintances may drop off; friends surely will not: such of them as are conscientious will have remarked the inconsistency between my precepts and my practice. Drink either is or is not the evil. I have said it is an evil. Is my belief sincere belief? They will at least respect my conviction if they find it is conviction: those who "drop off" prove themselves to be such "friends" as can well be spared: I lose the good opinion, the good feeling of no single person whose good opinion and good feeling are worth an effort to conciliate and keep.

So I took thought.

It chanced that while my mind was not thoroughly resolved as to the course I should pursue, I dined with a noble lord (as I give my own name I see no reason why I should withhold his)—the Marquis of Townshend. There was no wine on the table or on the sideboard; and not long afterwards I met John Bright, M.P., at the American Minister's. Talking over the matter, he said to me that he never, as long as he could recollect, had had a decanter or a wine-glass in his house.

So I took thought.

If men in rank so far above mine, who are more in "Society" than I am, and, much more often than I do, have guests at their tables—if such men can act upon so good, and wise, and merciful, and truly hospitable, a principle, why cannot I do likewise?

So I took thought.

And I have done it. With all my heart and soul, I wish I had done it long ago. But it is never too late to mend. As long as I live, by God's help, I will never drink wine or any alcoholic drink myself, but I will never give it to any guest in my house, or sanction its being taken by any person on whom my advice and warning may have influence.

My example may do much to lessen the effect of a terrible curse. I have written a great deal in that hope, but I believe until now I have never written with a "clear breast," for I felt there was something to do that I ought to do, and had not done; that, in a word, I was unfaithful to myself.

I know this is an admission of culpable weakness. I can but repeat, with all my heart, that I deeply lament I did not do long ago what I do now—solemnly, and with prayer to God for strength, resolve that

I will never again, so long as I live, place the temptation of wine within reach of a guest in my house. It is hardly necessary to say that this resolution has given intense happiness to my wife, who earnestly approves of and upholds it. But she was a temperance advocate before I was. Nearly fifty years ago she wrote the little tract, "The Drunkard's Bible"; and the visit to Father Mathew at Cork, in 1840, in our joint work, "Ireland: its Scenery and Character," is mainly her writing. We are "as one" in this, as, thank God, we have been in so many lesser matters.

A few weeks ago I gave a dinner-party to commemorate our fifty-fourth wedding-day; fifty-three years of our long life had been passed together (in mutual love and mutual trust, may I say in a parenthesis?). There were no wine-glasses on the table, because there was no wine to fill them; and I believe our dozen guests were well satisfied to drink our healths in water; or, as London water is seldom pure, in some drinks that should disorder neither stomach nor brain. I have found in "ginger ale," made by Cantrell and Cockrane, of Belfast, a drink at once pleasant and healthful, and better, as well as cheaper (though worth infinitely more money), than the port of 1836, or the sherry of the comet year. Some of those who were by on that occasion might report to you, writing from knowledge of us, dating back forty of the fifty-three years, how our strength of mind and body was obtained, and how it gives promise of continuance; how it brings large reward here and hereafter; one word would suffice to do all that—**TEMPERANCE!**

I may live to receive other guests at dinner parties, and I may be at dinner parties at the homes of friends, with a like result. Let none think they *cannot* do what I do, that they *must* tolerate at least the example of society, and give alcoholic drinks to their guests; setting an evil example themselves, or abstaining from drink themselves, yet placing it before friends that they may take it. The reform is easy; the difficulty is only in the first step. Those who are pondering over the weighty matter may refer to the practice and quote the example of the two men I have referred to, adding my own more humble name to theirs, and obtaining, if they will, the names of a hundred other gentlemen of rank and position much higher than mine—persons who never, on any occasion, or under any circumstances, place wine on their tables for guests to drink.

What a vast way such examples might go; what immense force might be given to the temperance cause by supplying evidence of how many thus act with pride, and avow the practice as entitling them to honour. I am a member of a society—indeed, of that society I am the president—of which Dr. Richardson is also a member. It is an offshoot of the Society of Antiquaries—a social society, but by no means a temperance society. We dine together at the Freemasons' Tavern six times in the year, some sixteen persons usually; and once in the year we assemble to visit some place of ancient renown, such as St. Albans, Canterbury, &c., &c. Last year our meeting of forty persons was at Harrow. They are always cheerful, and I believe always merry, meetings. I allude to the subject in order to show that cheerfulness and merriment are not to be induced only by wine. I, upon whom the principal duty of the day necessarily fell, did my duty to the satisfaction of the members and their invited friends, and surely my friend Dr. Richardson and two others, members, did theirs, without the "inspiration" that is supposed to come from wine: giving a strong and practical contradiction to the verse of Anacreon, as translated by Thomas Moore—

"If with water you fill up your glasses,
You'll never learn anything wise;
Wine, wine, is the horse of Parnassus,
That hurries a bard to the skies."

Aye, it may do so for a brief moment, to "fall like Lucifer, never to rise again." I gave the toast, "The Queen! God bless her!" in water; and I am sure her gracious and beloved Majesty would rejoice to know that I drank her health without injuring my own.

A time is surely nigh at hand when at a dinner, public or private, the bottle will be put aside with as little inquiry as to the why and wherefore? as a dish will be rejected, because it contains food that is either distasteful or harmful to him who rejects it.

This communication has occupied more space than I intended it to occupy, yet I am strongly tempted to ask you to let me extend it. Few know, however, editorial duties better than I do, if these duties are taught by experience, for I have been an editor more than fifty years; and I know that if I say my whole say, I shall spoil the next number of your very excellent periodical work.

I stop short therefore.

But I wish to give you the results of my late reading: reading, that is to say, of my own *memories* of a long past.

I am preparing a work that will not be a brief one, "The Recollections of a Long Life," and I have grieved very often that I so often recall men of rare promise—and some of ripe performance—men largely gifted by God, who have fallen victims to the Pest before half their work was done. It is a mournful list I might print: to print it would render your readers sad, for it would contain the names of several whose works are "for all time."

For two or three words more I will ask you to give me space. I am sure I get through as much intellectual work as any young man I know: I am very sure I could not do half as much if I took even a "moderate" quantity of wine. I am entirely free from the bodily ailments to which age ordinarily subjects humanity: I can enjoy society as fully as I did forty years ago: I can be "merry" as well as "wise." I can speak an "after dinner speech" as well as most people, without confusing words and maddling language, and making listeners wish me to sit down. I have no fear of waking in the morning with a sick headache (one of the certain results of moderate inebriety), but know that I shall awake refreshed and strengthened to do the work I have to do. I increase the affection as well as the respect of all who love me, are dependent upon me, or look to me for help and guidance: above all, I preserve that self-respect without which there can be no secured happiness, certainly none at home, while the enjoyment received abroad is like dead sea fruit that can never satisfy: but, far above all, I can, morning and evening, and all day long, ask the blessing of God upon the work I am about, whatever that work may be, and that is what no partial drinker, much less the frequent drinker, can ever do.

Now, I attribute my physical and mental vigour entirely to Temperance—a combination of both into old age, entirely to Total Abstinence. Let no one tell me I could augment either by even a limited use of alcoholic drinks. I know it would be an error; I know the strength of my hand to write, and the power of my brain to indite, would be less instead of more by taking even "a little" of the poison that invariably saps the energy of both. And I warn the aged especially against listening to advice opposed to the experience of all who, on the downhill of life, have tried—and ascertained—the difference between the reed and the staff.—Very truly yours,
S. O. HALL.

I have received a number of letters relating to this department, but I need not occupy space with a notice of them all. "Scribble," Bristol, truly says:—"I think those of us who talk so loudly about a knowledge of existence in the spirit-world ought to be able to show by our lives that we comprehend our present existence." He also asks when Mr. Burns's lecture on "Love, Courtship, and Marriage" will be given in the MEDIUM, to which question I am not in a position to furnish an answer at present.

E. R. YOUNG.—The gas made by Mr. Birrell's apparatus is similar to house gas, that is, the hydrogen; but where house gas can be had hydrogen is not required. But the apparatus makes two gases, and the part for the production of oxygen can be had by itself, which gas, when used with house gas, makes the "lime light," so called because the hydrogen is burned combined with oxygen on a cylinder of lime. This kind of light is very powerful, and is used for dissolving views and other purposes. It may also be seen at an immense distance as a signal. To produce it for these purposes would cost perhaps 9d. per hour. We would recommend our correspondents to apply to Mr. W. Birrell, 13, Chapel Street, Rutherglen, Glasgow.

BIRMINGHAM.—On Sunday evening last, Mr. Mahony lectured on behalf of the Spiritual Institution in the rooms of Mr. Perks, Bridge Street, kindly lent for the occasion by that gentleman. The chair was occupied by the editor of the *Aston Chronicle* and *Saltley Courier*, who spoke on the strengthening views of Spiritualism and the satisfying power of its doctrines; and in a cordial manner introduced the lecturer. Mr. Mahony was well received, and in an effective speech he faithfully portrayed and described the principles of the spiritual philosophy. He showed that its teachings were superior to that of the Church, and that it must win its way and occupy a foremost position. It was an eloquent discourse, and produced a marked impression on the audience assembled. Mr. J. G. Stormont expressed his satisfaction both with the address and with the subject at issue. Prof. Durland, proprietor of Bridge Street Theatre, also expressed his pleasure at hearing this discourse. It was the first meeting of the kind he had attended, and he said it would not be the last. A good feeling pervaded the meeting, and in the usual manner the company separated.

SHOTTON.—We have received a report of an inspirational address, delivered through the mediumship of Mr. W. H. Robinson, of Chester-le-Street, on Wednesday, Jan. 16, at Shotton Colliery, but we are compelled, through want of space, to give a very brief notice of it. He proves that Spiritualism has existed from early times, and that it only comes at this day to reform the world, and purify it from the gatherings and accumulations of ages. Referring to the ancients, he says, "Not only was it believed in as a science, but believed in and practised as a divine religion; indeed, all the religions which you have to-day, spiritual communion formed the germ and basis of them all." He says, "When the people lost sight of spiritual gifts, then did civilisation decline; and when these are restored, a higher degree of civilisation will be the reward." The Bible was shown to be purely a spiritual communication, and a record of spiritual facts. Jesus he regarded as the world's medium—a man of great purity of character, and of a great spiritual mind; a man of great impressionable intelligence, whose powerful life of prayer enabled him to ever live in the golden atmosphere of spirit-communion. He denied that Jesus ever interfered with the laws of nature; he was a thaumaturgist. He visited the temple, and held discussions with the philosophers on astronomy and other collateral subjects, and his life teaches many beautiful lessons. And in earnest tones he would impress upon his hearers "to take care of the golden moments as they rush into eternity, and use them for your spiritual development, and this will strengthen your nature, expand your intellect, and ennoble your whole nature."

PROGRESS AT OUSTON.—On Sunday last, Jan. 20, the usual meeting was held at the house of Mr. David Heel, when Mr. Pickford, trance medium, delivered an address on "The Last Judgment." The company was small but very select. The control, "Sir Thomas F. Buxton," began by stating that what he was about to utter would be diametrically opposed to the usual theological views of the day; but they were the results of his own investigations. He said "that the Bible required to be studied, not read, and with a spiritual interpretation they would see things in a much clearer light. The flood was proved by geology to be a Biblical romance, and many other things of which mention is made in the Old Testament might be regarded as the same. The idea associated with the Last Day and its torrents of fire and brimstone were types of things to come in a spiritual sense, for it was impossible to destroy matter or spirit, as they were eternal in duration. What was meant was the fire of spiritual truth, consuming the bigotry, the superstition, and the ignorance of religious dogmas. It was a foolish idea to suppose that 'Jesus would judge the world.' Jesus knew too well the shortcomings, and condescended too profoundly with the sufferings of human Nature to judge them of their sins. And it was equally absurd to state that God would judge mankind, as God was a principle of power which pervaded the vast universe, as perfect in the worm as in the wonderful mechanism of man." After commenting on the changes that would come over the world, he thus concluded: "The last judgment is bursting athwart the world by the deluge of spiritual phenomena which are occurring everywhere, and the people will flee from their dogmas to the temple of truth, and peace will reign for evermore."—W. H. ROBINSON, Chester-le-Street.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

Rooms: 53, SIGDON ROAD, HACKNEY DOWNS, E.

Notice is hereby given that the Seventh Annual General Meeting will be holden at the Association Rooms, 53, Sigdon Road, Dalston Lane, Hackney Downs, London, E., on Thursday next, the 31st day of January, at 8 o'clock in the evening precisely; when the report of Council and statement of accounts for the year ended the 31st December, 1877, will be submitted for approval and adoption. Officers for the current year will be elected; and other business transacted.

Members intending to bring forward any motions at the above Annual General Meeting, are respectfully requested to notify the same in writing to the undersigned, on or before date of such meeting.

January 24.

THOMAS BLYTON, Hon. Sec.

ISLINGTON SPIRITUAL INSTITUTE,

19, CHURCH STREET, ISLINGTON.

On Sunday next Mr. Colville will deliver an inspirational address, entitled "The Fall and Restoration of Man." We are in hopes of a large attendance, this being the last Sunday Mr. Colville will be heard in this hall previous to his departure for the provinces. We take this opportunity of publicly thanking that gentleman for the services he has kindly rendered gratis at this hall.

Last Sunday Mr. Henly gave a lecture, entitled "The Religious Aspect of Spiritualism Considered." There was but a small audience, we are sorry to say; but, considering the counter attractions at present, we were not altogether surprised. The lecture was pronounced by all to be excellent, and worthy of the attention of a large audience.

In all probability Mr. Henly will lecture again on Sunday week, February 3, in which case the subject of his lecture will be "The Scientific Aspect of Spiritualism Considered."

ALFRED MONK, Sec.

SALSBURY HALL, 429, OXFORD STREET, W.

On Wednesday evening, Jan. 16, many well-known Spiritualists and a fair representation of the general public, assembled in Salisbury Hall to hear W. J. Colville's lecture on "Woman and her Mission." The audience enthusiastically applauded the discourse, which occupied an hour and a quarter in delivery; at its close an inspirational poem was recited, which was also highly appreciated. The company assembled on this occasion was a remarkably attentive and sympathetic one.

A similar reception was accorded to Mr. Colville's lecture, on the "Population Question," on the 23rd. On Jan. 30, he will lecture on, "Should Englishmen Emigrate?" To commence at 8 o'clock.

On Sunday last, Jan. 20, the meetings in this hall were very successful; there was a good attendance both morning and afternoon.

W. J. Colville delivered an inspirational discourse in the morning on "Salvation," which was listened to with great attention and apparent interest. In the afternoon the audience chose: "What will be the future condition of man upon earth," as the subject for the discourse. At its conclusion numerous questions were asked and answered.

Mr. Wilson, editor of the *Twentieth Century*, took a lively part in the questioning. The questions put by this gentleman were of a very profound character. (Some beautiful paintings of his embellish the walls of Salisbury hall). Before the proceedings terminated, Mr. Colville, under inspiration, recited an impromptu poem on "Peace," at the desire of the audience.

On Sunday next, Jan. 27th, Dr. Peebles has kindly offered to deliver a discourse in this hall, on "Travels amongst Buddhists and Christians." Service to commence at 11 a.m.

In the afternoon at 3.15 W. J. Colville will deliver a discourse, under influence of his spirit-guides, on "Magnetic Healing," followed by replies to questions and an impromptu poem.

On Sundays all the seats are free, and the expenses of the services are paid solely from the voluntary collection.

It is earnestly to be hoped that the hall may be crowded on Sunday next to do honour to Dr. Peebles, who has so generously offered his services on this occasion.

NEWCASTLE-UPON-TYNE FREE DEBATING SOCIETY.

WEIR'S COURT, NEWGATE STREET.

This Society holds its meetings on Thursday evenings at 7.45 p.m.

A grand evening concert and tea-meeting will be held in the Old Freemasons' Hall, Weir's Court, Newgate Street, Newcastle-upon-Tyne, for the benefit of the Newcastle Psychological Society on Monday evening next, Jan. 28, when the following ladies and gentlemen have kindly consented to take part in the programme: Miss M. Colman, and Miss A. Fairlamb, Messrs. Walker, Howe, James, Mackay, and C. W. Jervis, of the Gateshead Constabulary Band, and Messrs. H. Dalton, S. Compton, J. Urwin, J. Smedley, L. Bristol, R. L. Simpson, A. Wilde, &c.

Tea on the tables at six o'clock. Concert to commence at 7.30 p.m. Tickets 1s. each, to be had of Mr. E. J. Blake, Bookseller, Grainger Street, or of any of the Committee.

CRANMER PROGRESSIVE ASSOCIATION.—The members of the circle meeting weekly at 23, Cranmer Road, Brixton Road, had their monthly tea-meeting on Sunday, the 13th inst., and a truly enjoyable evening in every respect was passed. Miss Keeves and Miss Record, as chief guests, by their harmonious and genial influence added largely to the pleasures of this truly happy meeting. The guides and controls of the former lady in addressing those assembled, both individually and collectively, gave some sound advice and counsel as to their future course in this life, bearing more especially on the promotion and maintenance of a healthy and lasting Spiritualism in their midst. Medical advice and prescriptions were also given, and at the conclusion a hearty vote of thanks was accorded to these ladies, who by their devoted advocacy of our glorious Cause have helped to advance it greatly both in country and in town. It would be well for Spiritualists, generally, to foster and encourage the efforts of Miss Keeves and her friend Miss Record by inviting them to their meetings. Mr. J. G. Robson and Mr. W. Morris were also present at the tea and subsequent meeting.—ROBERT SIMPSON, 224, Albany Road, Camberwell, S.E., Jan. 14.

MR. MORSE'S APPOINTMENTS.

KEIGHLEY.—Sunday, January 27. Temperance Hall. Afternoon at 2.30; evening at 6.30.

NEWCASTLE-ON-TYNE.—Sunday and Monday, February 3 and 4.

GLASGOW.—Sundays and Mondays, February 10, 11, and 17, 18.

BIRMINGHAM.—Sunday and Monday, February 24 and 25.

CARDIFF.—Sundays, March 10 and 17 and weeks following.

LONDON.—Sunday, March 31.

LIVERPOOL.—Sunday and Monday, April 14th and 15.

Societies, circles, and local Spiritualists, desirous of engaging Mr. Morse's services for public or private meetings, are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E. Mr. Morse's guides deliver addresses on the Temperance Question.

W. J. COLVILLE'S APPOINTMENTS.

LONDON.—Fridays, Jan. 25 and Feb. 1, Spiritual Institution at 8 p.m.—

Sunday, Jan. 27, Salisbury Hall at 3.15 p.m., "Magnetic Healing;"

Islington Spiritual Institute at 7 p.m., "Fall and Restoration of Man."—Monday, Jan. 28, Dalston, 53, Sigdon Road, at 8 p.m.—

Wednesdays, Jan. 30 and Feb. 6, Salisbury Hall at 8 p.m.—Sun-

day, Feb. 3, Salisbury Hall at 11.15 a.m. and 3.15 p.m.—Ladbroke

Hall at 7 p.m.

NEWCASTLE-ON-TYNE.—Sundays, February 10 and 17; and Mondays,

February 11 and 18.

LANCASHIRE DISTRICT.—Feb. 20 to March 7.

W. J. Colville is open to engagements in any part of the United

Kingdom. Address, 15, Southampton Row, Holborn, W.C.

THE LANCASHIRE DISTRICT COMMITTEE OF SPIRITUALISTS.

MEETINGS TO BE HELD UNDER THE AUSPICES OF THE ABOVE COMMITTEE.

The eleventh Quarterly Conference will be held in the Grosvenor Street Temperance Hall, Manchester, on Sunday, February 3.

Morning: Executive Meeting at 10.30.

Afternoon: Conference at 2.30.

Evening: Meeting at 6.30.

Tea will be provided at the close of the afternoon Conference in the hall.

Mr. Colville will speak at the following places:—

Macclesfield Wednesday, February, 20, at 7.30.

New Mills ... Thursday, " 21, at 7.30.

Urmston ... Friday, " 22, at 7.30.

Manchester ... Sunday, " 24, at 7.30.

Oldham ... Monday, " 25, at 7.30.

Rochdale ... Tuesday, " 26, at 7.30.

Burnley ... Wednesday, " 27, at 7.30.

Blackburn ... Thursday, " 28, at 7.30.

Preston ... Friday, March 1, at 7.30.

Liverpool ... Sunday, " 3, at 11 and 6.30.

Bolton ... Monday, " 4, at 7.30.

Bury ... Tuesday, " 5, at 7.30.

Holloway ... Wednesday, " 6, at 7.30.

Mr. Quarby will also speak at the following places:—

Bolton ... Sunday, January 27, at 6.30.

New Mills ... Sunday, February 3, at 2.30 and 6.30.

Bolton ... Sunday, " 10, at 2.30 and 6.30.

Mr. Jackson will speak at the following place:—

Liverpool ... Sunday, " 27, at 11 and 6.30.

The Committee will also send eight speakers for Sunday services to the Manchester Association of Spiritualists during the current three months.

The Committee extend a cordial invitation to all Spiritualists to attend the Conference on February 3.

Subscriptions to the Guarantee Fund are due on Sunday, February 3, and all members not attending the Conference on that day, would they kindly send them to the Secretary, Mr. John Hartley, Brooklands, Hyde.

Much good might result if all societies would send a representative to confer as to the best means of receiving and extending mutual help.

JOHN LAMONT, President.

CHARLES PARSONS, Secretary.

January 14, 1878.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Tuesday, Jan. 22, Dr. Nichols delivered a very interesting lecture on "Ghosts I have got Acquainted With." Several questions, on being put, were ably answered by Dr. Nichols. An animated discussion followed, and a unanimous vote of thanks brought a very pleasant meeting to a close.

On Tuesday, Jan. 29, Mr. J. Burns will deliver a lecture on "How to Become a Spiritualist," commencing at 8.30.

On Friday, Feb. 1, a general business meeting. Members are requested to be present, for the purpose of electing officers, and other important business; 8 for 8.30.

On Tuesday, Feb. 5, Dr. J. M. Peebles, "the Spiritual Pilgrim," will deliver a lecture at 8.30. CHARLES WHITE, Hon. Sec.

January 22.

NEWCASTLE.—The report of Mr. and Mrs. Browne's meetings next week.

BIRMINGHAM.—The first annual tea meeting of the Bridge Street Spiritualists will be held on Monday, January 28; tea on the table at 6 p.m. Tickets may be had of Mr. Perks, 312, Bridge Street, Hockley, or of any of the friends.

Mr. J. COATES, the mesmerist, concluded a series of sixteen lectures and entertainments on Saturday, the 19 inst. owing to an error of his agent; they should have been continued another fortnight. In response to invitations Mr. Coates may be in London towards the latter end of February.

MR. MORSE IN LANCASHIRE.

Mr. Morse having been engaged by the Lancashire Committee has been doing a good work, and drawing good audiences to listen to the teachings of his guides. And his visit has been marked by more than ordinary occurrences, in fact, a letter from "Scrutator" from which we extract the following, says:—

"Previous to the lecture in the Good Templars' Hall, Blackwater, Rochdale, a few friends met at the house of Mr. Sutcliffe to witness the interesting ceremony of naming the infant children of Mr. and Mrs. Sutcliffe, and Mr. and Mrs. Langley. This was performed by Mr. Morse, ably assisted by his guides, in an effective manner. There was no urging of responsibility on sponsors, but father and mother were solemnly but kindly impressed with the duties incumbent upon them; their individual responsibility, the necessity that existed for them to develop their children was very firmly fixed upon their minds. This being over, we wended our way to the hall, which was tastefully decorated. Mr. Morse's guides spoke from their own subject, the audience declining to accept the task. The address was upon 'The Greater and Lesser Spiritualism.' In a well-connected and sustained address the lecturer proceeded to show that Modern Spiritualism was the lesser, inasmuch as there had been many spiritual movements before the appearance of Modern Spiritualism. After referring to the position of mediums and sitters, the lecturer, in a few well-chosen sentences, concluded an interesting and instructive address, which was well received by the company assembled." The hall will hold about 200. There were forty or fifty persons present.

OLDHAM.—It is stated in a local paper that Mr. A. Hough will discuss "Spiritualism" with Mr. Greenwood (Secularist) in the Hall of Science, on Sunday evening, at a quarter to six o'clock. Mr. Greenwood refused to meet Mr. Hough in the Temperance Hall on two week nights, the proceeds to go to the infirmary.

SEAHAM HARBOUR.—To the Editor,—Dear Sir,—I am happy to inform you that we are coming on here very well, making very fair progress. Our regular meetings are Sunday and Tuesday evenings, but on Thursday evening 17th inst., we had an extra meeting, which was convened on the occasion of a visit from Mr. W. H. Robinson, of Chester-le-Street, who is a splendid inspirational medium, and who is rapidly developing as a clairvoyant. Mr. Robinson delivered a long and excellent address on "Prayer." We have several members in our circle who are in process of development as trance, physical, clairvoyant, and materialising mediums. We will always be glad to receive any brother or sister Spiritualists who may choose to pay us a visit, and accord them a hearty welcome. We will also be glad to receive from any person books, tracts, pamphlets, or works on Spiritualism, either for free distribution or lending.—I remain, dear Sir, yours fraternally, T. BROWN, 22, William Street, Seaham Harbour, County Durham.

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SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

SUNDAY, JAN. 27.—Dr. J. M. Peebles, at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, JAN. 29.—Select meeting for the Exercise of Spiritual Gifts, at 8.
WEDNESDAY, JAN. 30.—Mrs. Bassett's Direct Voice Discourses, at 8.
THURSDAY, JAN. 31.—School of Spiritual Teachers, at 8 o'clock.
FRIDAY, FEB. 1.—Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JAN. 27, Dr. Monck, at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 7.
TUESDAY, JAN. 29, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.
WEDNESDAY, JAN. 30, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, JAN. 31, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 26, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
GLASGOW, 164, Trongate, at 6.30 p.m.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
OLDHAM, 186, Union Street, at 6.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, JAN. 29, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.
WEDNESDAY, JAN. 30, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
THURSDAY, JAN. 31, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
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NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.

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HOMŒOPATHY AND OTHER MODERN SYSTEMS CONTRASTED WITH ALLOPATHY

By JOSEPH HANDS, M.R.C.S. & Co., &c.

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SUNDAY, JAN. 27.—Dr. J. M. Peebles, at Doughty Hall, 14, Bedford Row, at 7.
 TUESDAY, JAN. 29.—Select meeting for the Exercise of Spiritual Gifts, at 8.
 WEDNESDAY, JAN. 30.—Mrs. Bassett's Direct Voice Discourses, at 8.
 THURSDAY, JAN. 31.—School of Spiritual Teachers, at 8 o'clock.
 FRIDAY, FEB. 1.—Mr. Colville, Inspirational Teachings, at 8.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JAN. 27, Dr. Monck, at Ladbroke Hall, Ladbroke Grove, Notting Hill Station, at 7.
 TUESDAY, JAN. 29, Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing Mr. J. Brain's Seances for Tests and Clairvoyance, at 29, Duke Street, Bloomsbury, at 8.
 WEDNESDAY, JAN. 30, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, JAN. 31, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Sigdon Road, Dalston Lane, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 28, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 CARDIFF, Intellectual Seance at Mr. Daly's, Osborne Villa, Cowbridge Road, Canton, at 6.30.
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 264, Trongate, at 6.30 p.m.
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Lectures in Meyerbeer Hall, 5, Hardman Street, at 7 p.m.
 LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBRO', 23, High Duncombe Street, at 2.30 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 p.m. Lecture.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDHAM, 189, Union Street, at 6.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, JAN. 29, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
 SHEFFIELD, W. S. Hunter's, 48, Fawcett Street, St. Phillip's Road, at 8.
 WEDNESDAY, JAN. 30, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
 MIDDLESBRO', 38, High Duncombe Street, at 7.30.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 THURSDAY, JAN. 31, DARLINGTON, 1, Mount Street, at 7.30. Mutual Improvement.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
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